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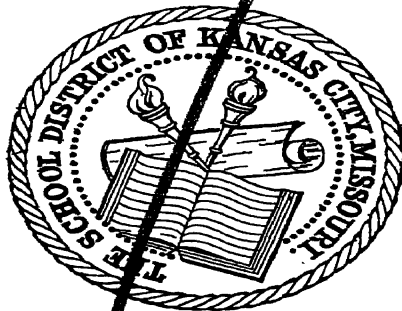


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ANTHONY MARK WALLOCK

Photo by Alpha Hart

*He
Is
Risen*

A History *of* the
Wichita Mountain
Easter Pageant

By
FLORENCE GUILD BRUCE

HARLOW PUBLISHING CORPORATION
Oklahoma City
1940

Acknowledgments

My sincere appreciation to the Reverend Anthony Mark Wallock for the precious privilege of giving to the world the complete history of the Wichita Mountain Easter Pageant. . . . For his gracious kindness in aiding me to compile facts for this volume. . . . And for the Preface which he wrote.

My gratitude to Walter M. Harrison and Ned Shepler for the Foreword.

My thanks to the Easter Pageant Board for their endorsement of this work, and for their kindly cooperation.

My thanks to Mattywill Sanders for special kindness.

My sincere appreciation to all who supplied pictures for illustrations; articles to be incorporated into this history; and personal interviews which enabled this volume to contain the human-interest back of the growth of the Wichita mountain worship at Easter dawn.

My kindly feeling for W. B. Skirvin and his Skirvin Hotel, Oklahoma City, where I found such a comfortable and delightful retreat to write this book. I shall always have an "at home" feeling for the Skirvin, because the entire retinue has been so genuinely nice to me—and I shall always think of Room 333 as my very own special room!

My gratitude for the very personal encouragement and kindness of: my thirteen year old son, Val; my Goddaughters, Doris Jeanne and Lois Ann Billingslea; Ted Warkentin; Dr. Donald Angus; Harriett Gunn Roberson; Mrs. D. M. Ayers; Edgar Ward; Nalora and Myron Groseclose; Marie Conboy; Olive Peller; Mrs. Reece Russell; Billie Livingston; Joe Francis; and the many, many others who have materially helped with their beautiful faith and understanding.

SPECIAL ACKNOWLEDGMENT

I am deeply grateful to Craig Sheppard, a noted artist, and Professor in the Art Department of Oklahoma University, Norman, for the cover design for "He Is Risen."

A native son of Lawton, it was not difficult for Craig to catch the true spirit of the Wichita Mountain Easter Pageant in the design through which he so appropriately announces the title and theme of this volume.

FLORENCE GUILD BRUCE.

God Was Here First

By ANTHONY MARK WALLOCK

God lives in the mountains. The granite cathedral-like rocks speak silently of His Eternal Home. We began our Easter Sunrise Service in the Wichitas but God was here, first. The Holy City, as it has been called, where the service is held annually, is a wonderful place. To appreciate its divine benediction, it is necessary to visit it alone. Staying here for any length of time, we become in tune with the Infinite.

There are angels who have made their lodging places in the rocks of the Wichitas. No one may have seen them, but one becomes conscious of their presence. The casual visitor, of course, cannot see them. How can we with our eyes riveted on the earth? There are also white robed saints born out of great tribulation who sing their Magnificat daily to their Creator. Only once a year do the children of all races blend their voices of praise with the invisible choir to tell the world that the Prince of Peace who once lived on earth shall really inherit the kingdoms of the world.

Sometimes when you are alone, seated on the open rocky staircase of the Tomb, Hands seem to reach out towards you. They are friendly hands and do not seem to frighten you. They seem to say, "Take courage, we are helping you. Remember the sun is always shining where we live."

This was God's garden, first. When we discovered it we were inspired by the majestic granite walls of Mt. Sheridan in the background. The only inhabitants were the deer and the birds. A lone eagle flew over our heads. Like the Greeks, we believed it must have been a divine benediction. The children of men made the three crosses which you now see. Men gathered the stone to build an ancient city. They have just begun. To those who wish to be guided by heavenly voices; to those who find no peace and are ever restless, searching for the unknown; to those who are ill in body and soul: Make your pilgrimage to the Holy City. You will not be disappointed, especially if you remember God was here, first.

Foreword

By WALTER M. HARRISON

Managing Editor *Daily Oklahoman and Times*

Those hundreds of thousands who have witnessed that remarkable spectacle, the annual Easter sunrise service in the Wichita Mountains, know it as one of the finest community activities within the borders of Oklahoma, or for that matter, of the United States. They, and others who know about it by word of mouth, from the printed page and photographs and from their radio loud speakers, will be happy to find its inspiring history carefully recorded.

Now in its fourteenth year, the annual pageant definitely is no flash in the pan. It is an Oklahoma institution. It has grown from nothing to a great event in the state's calendar. Its inception and growth are proper subject material for detailed treatment in a volume.

"He Is Risen" is such a volume; the first complete, authentic history of the pageant. It was prepared by Florence Guild Bruce of Lawton, the city that is just 22 miles from the site where the services are presented in a setting that closely resembles the rugged hills of Judea where the Nazarene lived, walked, taught and died.

Oklahoma has a right to be proud of the favorable attention and praise the nation gives this project, founded and directed by Reverend Anthony Mark Wallock, the energetic and sincere leader of Lawton's Congregational flock.

In his hands the event has developed great proportions. He started out with a cast of 5 in 1926; now the pageant has a cast of 3000. The first audience was 200. Now the annual attendance exceeds 150,000 persons.

It is no easy task to take bankers and housewives, school children and adolescents, Indians from the reservations and farmers from southwest Oklahoma and lift them from the daily routine of modern life into a convincing presentation of the Passion of the Crucifixion. Mr. Wallock has done that with success that is astonishing.

My hat is off to him, to Lawton, to Florence Guild Bruce, and to the persistent church people who have stayed with the pageant until it has become one of the outstanding spectacles in the whole world on Easter dawn.

Foreword

By NED SHEPLER

Editor *The Lawton Constitution*

At dawn on Easter morning back in 1926 a small group assembled on a mountain top overlooking Medicine Park, a small summer resort in the Wichita Mountains. It was the Rev. Mark Wallock's Sunday school class, inspired by their leader, who sought in words and pantomime to enact the Easter story.

Only a few spectators witnessed this first Service, but the beauty of the scene, added to the religious inspiration of the Biblical rehearsal, was told and retold in Lawton and adjacent communities. The next year, the Sunrise Service, as it came to be called, received wider local notice. That year advance stories in the *Lawton Constitution* attracted more attention and several hundred people witnessed the event.

From this small beginning has developed one of the most beautiful, inspirational and greatly attended Easter religious services in all the southwest and probably in the entire nation. In recent years crowds estimated up to 225,000 have been present. Hundreds of men and women, inspired by Mr. Wallock, have taken part in this religious drama. It has been widely publicized in newspapers and magazines in this country and abroad. People come from all corners of the United States to see this great out-of-doors portrayal of the crucifixion and resurrection.

While not unmindful of the favorable publicity the Easter service gives southwestern Oklahoma, there has been no effort to commercialize it or to profit from the vast throngs who drive many miles and wait the night

through to see the pageant. That was one of the rules laid down by Mr. Wallock early and it has been scrupulously observed by all local organizations that have assisted in producing the pageant. Every effort has been made to avoid doing anything that would detract from the religious theme.

The motivating force of nearly every great undertaking traces back to a single individual. In this instance the genius that has given the Wichita Mountain Easter drama life is the Rev. Mark Wallock. His friends and neighbors feel that he is inspired. Self-sacrificing, modest, unmindful of the publicity he receives, he truly attempts to follow in the footsteps of the Christ portrayed in his service on Easter Morn at the foot of Mt. Roosevelt.

Many years ago I compared the Wichita Mountain service to the Passion Play of Oberammergau. I repeat that comparison.

Florence Guild Bruce is to be congratulated on writing an authentic history of the Easter Pageant. Her tireless hours of research through newspaper files, interviews with those who have had an intimate part in developing the pageant from its inception, and her true interpretation of the spiritual ideals of the Rev. Mr. Wallock will be appreciated by the thousands who have witnessed this inspiring pageant as well as all others who may hope to see some future presentation. Her story of this great undertaking will be a distinct contribution to the history of the state as well as to the Easter Pageant, itself.

Martyrs of The Past

By A. M. WALLOCK



AR DOWN the hillsides, shadows creep—
The martyred graves are not asleep!
Rise, men and women of the Cross,
Come, once again to save the lost.
Live on to tell His love for men
Just what you bore to live again!
O, Martyrs of the Past, I pray,
Pass by this way, 'Tis Easter Day.

Muffle the drum, the music cease!
'Tis Easter Morn, the Prince of Peace
Knows you are coming on your way,
Golgotha, Calvary, speaks today!
The Rock, the Pillar, a thousand flames
That burned the very souls of men!
O, Martyrs of the Past, I pray,
Pass by this way, 'Tis Easter Day.

I see them coming in robes of white,
No longer weary, their faces bright!
Hallowed by resurrection light,
They seek the Cross; Gone is the night.
Gone is the hunger, pain and grief,
Nearer the Cross, they find relief.
O, Martyrs of the Past, I pray,
Pass by this way, 'Tis Easter Day.

He Is Risen

Introduction

"They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." Psalm 104:8.



HE POWER and glory of Immortality through the Crucified and Risen Christ, is newly manifested to the world each spring through the Wichita Mountain Easter Pageant, founded and directed by the Reverend Anthony Mark Wallock.

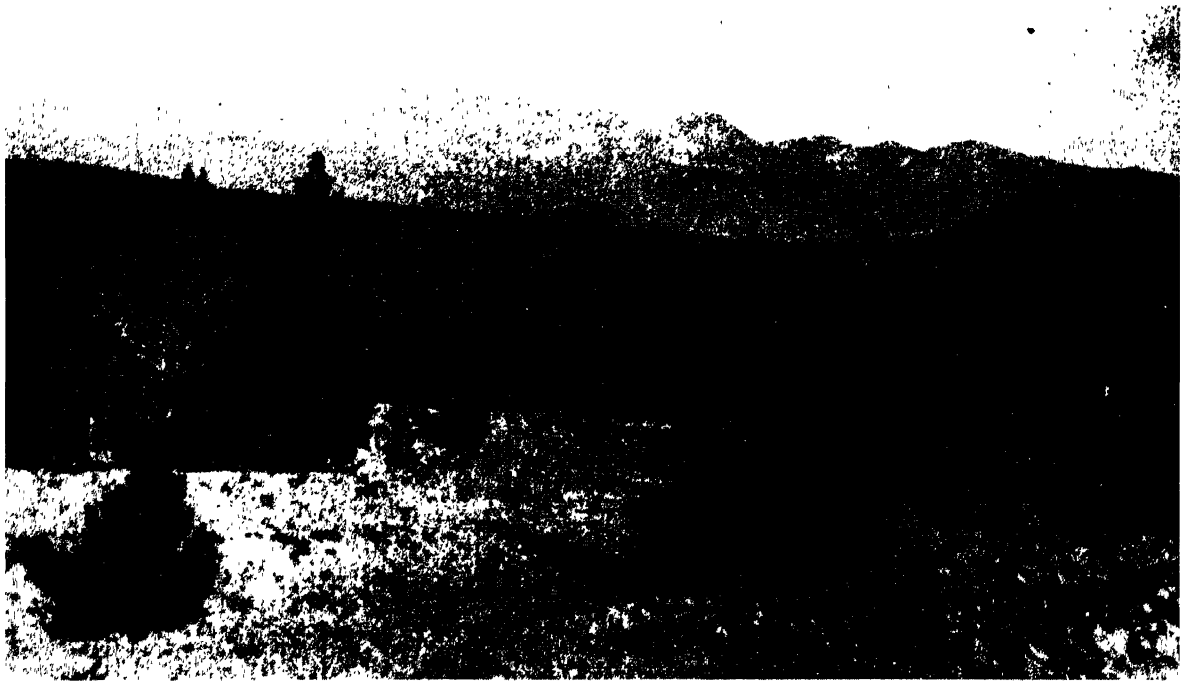
They come from every state in the Union—people who are eager to see and be a part of this tremendous religious service which gives to them living pictures depicting scenes from actualities in the life of Christ. In 1939, there were 225,000 persons in the congregation. There were 3000 in the 52 tableaux of the Passion Drama and Prologue. Contrast this, if you will, with the little group of 200 persons in the congregation—and five in the one tableau given,—at the first service in 1926!

As the hills of Judea lay on the southern division of Palestine, so do the Wichita Mountains lie in the southern division of Oklahoma, one hundred miles southwest of Oklahoma City

and twenty-two miles northwest of Lawton. the city where the Pageant is "fathered." There, in the heart of the Wichitas—likened unto the hills of Judea,—the traveler comes suddenly upon a quaint city . . . and, if the traveler knows his Bible, he immediately knows that he has entered the gates of Jerusalem—Oklahoma's Jerusalem, of course, but a striking replica of the Old World's Holy City. With Mt. Roosevelt and Mt. Sheridan serving as Nature's gift of a majestic background, the rugged range of Wichitas surround the gigantic amphitheatre.

Intermingled with these buildings, which are replicas of those where the life of our Lord Jesus was actually lived, are rock shrines, where sacred tableaux are shown—depicting old hymns and Biblical scenes familiar and dear to the heart. A stone chapel stands to the extreme right of the buildings which are in the Holy City.

Here in his mountain church, Anthony



The cedar forest close to Mt. Sheridan, near Oklahoma's Jerusalem. Such scenes are typical of the surrounding country, and we helped to create a comparison to Palestine's "Hills of Judea." Photo by Call's Studio

Mark Wallock kneels often and places himself a living sacrifice at the altar of God, to bring the power and glory of the Risen Christ to the world through the Easter worship in the Wichitas. It is a miniature of this chapel, in the same native stone, which stands on a table in front of the pulpit of the Congregational Church in Lawton, where the Reverend Mr. Wallock is pastor. An electric light inside the tiny chapel sends out its beams as bright reminders to the congregation that their pastor's faith in and work for the Wichita Mountain Easter Pageant, is the "light of his life," dedicated to service for the Risen Christ.

"I hope it will give the idea that all races are united in the fellowship of faith," says Anthony Mark Wallock of the chapel at the Holy City. "The idea of a World Church!" he continues—and his intense hope and faith gives it the ring of actuality!

Out in the Wichitas, just a little to one side and back of the chapel, is the retreat, also

made of native rock, where P. L. Barre, custodian of the Holy City, and his charming wife live. Gracious and courteous to all visitors—and there is an average of 50,000 each year during the summer months,—Mr. Barre is a hospitable host, and he never tires of telling to the most complete detail, the story of each building and the scene portrayed in each, during the Easter Pageant. And Mrs. Barre? She doesn't tire of hearing it—for Anthony Mark Wallock is her brother, and she shares his vision and his faith in the Easter Service.

Among famous visitors to whom Mr. and Mrs. Barre have been hosts at the Holy City, are Jessica Dragonette, radio artist who visited Oklahoma in 1939, and Joseph Bentonelli, of the Metropolitan Opera Company—and a native Oklahoman.

A modern touch is necessary in the staging of the old, old story, if it is to be seen and heard distinctly, even should the natural amphitheatre be filled to its 400,000 capacity.

Therefore, there is remarkably good sound and lighting equipment. There are powerful microphones which pick up every sound within seventy-five to one hundred feet, and broadcast with remarkable precision. In the control room, there is a panel of floodlight controls by which the chief electrician can light any portion of the Easter Pageant, or the entire "city." Here we also find the dial of the intricate telephone system by which each "set" is connected with the control room.

At each set, a captain has control. These captains converse with Director Wallock by telephone, and see that his orders are carried out. Each captain knows exactly what to do, and when to do it. Does anyone ever fail? Well—could a mass of 3000 persons with no professional experience go through any gigantic pageant, and have it absolutely perfect?

The Wichita Mountain Easter Pageant is a service carried on from year to year by persons from every walk in life. Working side by side in this service, you will find persons from the leading families of the city and others who are, all the rest of the year, from "the wrong side of the tracks." Many persons who take a humble part in this worship, or who give of their time and assistance in helping to get voluminous things together for the Easter Pageant, never enter the door of a church nor attend any religious service other than this, throughout the year. Yet they would be deeply hurt and offended if they were not permitted to give this one expression of recognition to the Divine.

With all his heart and soul attuned to the merciful God, Anthony Mark Wallock extends the calm, steady hand of welcome to all who will come and earnestly reveal this divine spark in His mountainside worship. He follows God's display of merciful providence, as we are told in Isaiah 41:9 "*Thou whom I have taken from the ends of the earth, and called thee from the*

chief men thereof, and said unto thee: Thou art my servant; I have chosen thee, and not cast thee away."

The Wichita Mountain Easter Pageant is not aided by professional actors; nor is it directed by a professional director. It is not a show. Neither is it a service by a religious group whose lives are set apart for that purpose. It is a sincere, Christian worship, a service given earnestly to the Master by people who are ordinary, everyday human beings—even as you and I: "*Just as I am without one plea, but that Thy blood was shed for me!*" It is a superlative union of Gentile and Jew; of Protestant and Catholic; of people of all religious creeds and those who acknowledge no creed.

So—of course there are errors. They are few, however, and the kindly face of the minister is probably the calmest face in the entire cast, during the portrayal of these scenes from the life of his Master. He is blest with a wonderful sense of humor, and he takes the hurt out of the heart of the one who has made the error, by heartily laughing about it, afterward. Most errors leave him undisturbed—but—well, he was at least slightly upset during the 1938 Easter Pageant, when someone herded the sheep from the Nativity scene out into the darkness—but left them too close to one of the powerful microphones. It was very distressing to the director, when something disturbed the sheep, and the "baa-aa-a" which bleated out from one and then another and another, was broadcast right in the middle of one of the later scenes.

Almost always, the director, with the help of his captains, can cover up mistakes quickly—as happened in 1937, when one of the captains took his little group from the bitter cold, back under the largest stage—leaving word with the *wrong* person to call them when their time came . . . it must have been the wrong

person, because he forgot to call! The personnel director had to telephone Director Wallock in the control room that the people to be used in the next scene just were not to be found. (Who would even think to look under the stage for a group of people to be used in a tableau—grown people?) So—lights were thrown to another scene. But, the congregation, 125,000 that year, did not know the difference—for the director brought in the scene very smoothly, later, when the missing group showed up.

Neither was the minister disturbed the year a little child crawled inside the tomb, to get out of the cold . . . and when the stone was rolled away, there lay the child! Characters in this tableau gathered close around the opening of the tomb, while one reached down and pulled the lad from the spotlight. That was years ago, when the congregation was still on the original mountain, and practically in the midst of the cast. This boy has grown up, now, and takes part in the Easter Pageant every year.

Then—there was the time when the two goats (used in the Cleansing of the Temple scene) were tied to the foot of "Jacob's ladder," and broke loose. The ladder is built so that the back of it does not show to the congregation. This incline permits the angels to go up without being seen by the congregation, until they suddenly appear—seemingly from the heavens, at the top of the ladder. The goats broke loose and made a dash for this ladder-incline, just as the floodlights were thrown on this set, and the angels were ready to ascend. It took several men with swift feet and strong determination to keep the goats headed away from an unscheduled appearance on Jacob's ladder!

Errors—yes, some of them humorous and some of them near tragic, but none which the alert captains and the director have permitted

to mar the sacredness and beauty of the Easter Pageant.

More and more the eyes of the world are turned toward Oklahoma's Jerusalem at Easter time. More and more persons who are not physically able to come to this worship, are getting up early and tuning their radios to the broadcast of the Wichita Mountain Easter Pageant. Greater and greater grow the multitudes which heed the call of the minister who cries out to the world: "*Escape to the mountain, lest thou be consumed,*" as did the angel warn Lot in Genesis 19:17.

The Wichita Mountain Easter Pageant Association has been organized with a Board of Directors to take some of the tremendous burden from the shoulders of the minister. The present Board consists of: Fred Larrance, president; Reece Russell, recording secretary; Joe Porter, treasurer; Walter Wolverton, financial secretary; A. M. Wallock, director; Mat Koehler, member; Ted Warkentin, member; and I. G. Cole, member.

These men are selected from the leading business men of Lawton, and they give of their time freely, and do so very graciously. Upon their shoulders rests the responsibility of seeing that the good work goes on in the same purity of faith and practice as inspired by the founder.

"If it pleases the Reverend, it pleases the Easter Pageant Board," said Mat Koehler to me, at a meeting of the Board of Directors—speaking of this complete history of the Wichita Mountain Easter Pageant . . . and that is the splendid spirit which predominates in all matters pertaining to the interests of the Easter Pageant.

This Board approves most heartily when Anthony Mark Wallock turns down offers from great corporations who would purchase the "rights" to this great Easter Pageant, with its dynamic drawing power. Upon the shoulders



Majestic Mount Sheridan, where the reflected Cross, made by the sun shining on the rocks during certain hours of the places the seal as of a Divine manifestation, blessing the Holy City.

Photo by

of the Board also rests the burden of seeing that there is enough money on hand to take care of general expenses. As in every great industry—and, after all, this is a great religious industry, even though a non-profit one, in so far as finances are concerned—there are tremendous overhead expenses which the average “outsider” does not realize has to be met. But—the Easter Pageant Board realizes this, and it is no little burden to take care of.

There is no fee whatsoever charged for attendance at the Easter Pageant. Neither is there any fee for parking cars. Those who wish to do so, contribute their free will gift of money, when the offertory group of 100 men pass through the congregation.

What does this Easter Pageant mean to the city of Lawton? Commercially, very little.

Scarcely as much as they put into it, if you’d like to count dollars. Not a great many of the thousands who attend the Easter Pageant ever get on into Lawton.

Spiritually? Yes—it means much, to the innermost depths of every man, woman and child who takes part in this great service—either in the Pageant, or behind the scenes helping out, or as a member of the congregation from year to year! You don’t stay in Lawton very long before someone is certain to mention the Easter Pageant. . . Those who are interested in it, live it and breathe it! Those who do not live it and breathe it, are the very few who have never attended one of the services.

As early as 1927, the second year of the Easter Pageant, Fred and Ned Shepler’s paper, The Lawton Constitution, called the first

Easter Pageant site: "Oklahoma's Oberammergau." This dramatic statement has turned out to be shrewd prophecy. The Lawton Morning Press, established a few years later, and the Lawton News-Review, and hundreds of newspapers all over the Nation now join the Lawton Constitution in giving streamer headlines and full page write-ups and pictures to publicity about the Easter Pageant in the Wichitas. Trade, fraternal and church journals, as well as metropolitan newspapers, press wire associations, and the leading magazines of the Nation, send staff reporters for special stories before or during the Easter Pageant.

A story about the Wichita Mountain Easter Pageant, written by Helen Damberg, foreign correspondent of Oklahoma City, and illustrated by an actual picture of one of our Easter Pageant scenes, was published in the *Moder-smaalet*, Haderslev, Denmark, newspaper on April 4, 1937.

Editor Bigelow of Good Housekeeping magazine, gave to the world the fiction story with its setting the Wichita Mountain Easter Pageant, written by Jennie Harris Oliver. This story, with its plot the miraculous healing of an imperfect body during the Easter Pageant, brought forth to Anthony Mark Wallock the letter from a woman who says she actually was healed through the faith which came to her as she witnessed the touching scenes of the Passion Drama in the Wichitas.

Photographing scenes of the Easter Pageant, either during rehearsals or the actual services, is an intricate piece of work. I have asked my friend, Alpha Hart, chief cameraman of the Daily Oklahoman, to tell you something of this art, as in comparison with other events which he has photographed. Alpha is not only a master camera-artist, but is a poet and writer—and I give to you the words of an authority, when I share with you Alpha's version of what the Wichita Mountain Easter

Pageant means to a cameraman who has covered commercial, fraternal, political, and religious gatherings all over Oklahoma:

"Usually, especially when covering an assignment for a newspaper, the photographer tries for enough pictures to give the editors a representative selection of the event. Knowing one to four pictures will be sufficient, his interest wanes when these have been obtained.

"Not so, the Wichita Mountain Easter Pageant. One feels like the still camera, with its limitations, cannot do justice to the subject. Even in the short space of time needed to change films and flash bulbs, scenes pass the photographer regrets having to miss. The artist need not be a Biblical student or historian to realize that before him is unfolding the most honest efforts at dramatic verisimilitude possible with human research and imagination.

"Because flash bulbs and sensitized material of today still handcuff the operator because of limited efficiency, one can still wish, selfishly, for the privilege of photographing the pageant in daylight. Only then could the full beauty and drama of each scene be correctly recorded—placed on celluloid and paper for re-enjoyment throughout the year."

According to statistics, no formal church service—and only one secular "one-night-stand"—has ever drawn together thousands of persons comparable to the multitudes which are now attending the Wichita Mountain Easter Pageant each year.

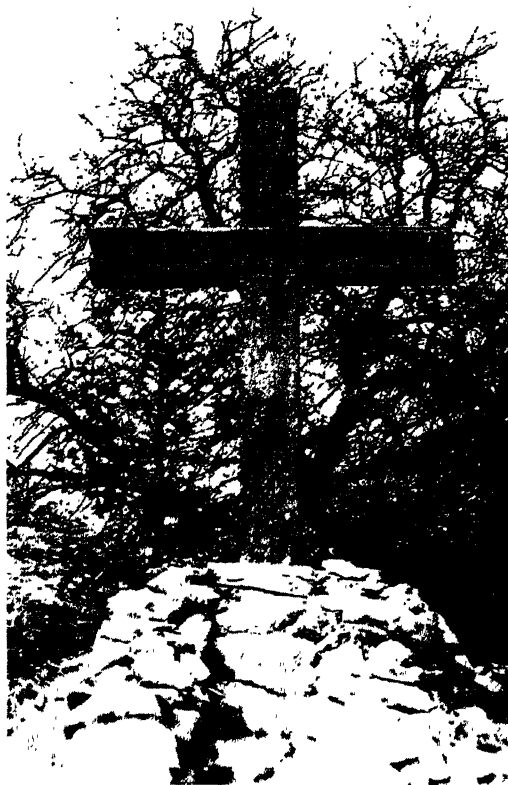
People start coming to the Holy City early—many come as early as Thursday or Friday and camp out in the beautiful Forest Reserve and Game Refuge, and fish while they wait for the time of the Easter Pageant. In 1939, there were 61,000 automobiles parked in the lighted parkway just outside the Holy City, by the time the Pageant started. This heavy traffic is handled expertly by the Oklahoma Highway Patrol, units of Oklahoma National

Guard, and detachments of soldiers from nearby Fort Sill. Handled so expertly that there never have been more than minor accidents, either going to the mountain service, or on leaving after it is over, since the tremendous crowds have crowded the highways at Easter time — patrolled for miles and miles in every direction from the Wichitas.

By ten o'clock on Saturday night before Easter, it looks as though every stone on the mountain sides had hatched into a face! You wonder how more

could find room—but still they come, and still there is room. Those who come year after year, have learned to wear heavy clothing; to bring blankets to sit on—and also an extra to throw around the shoulders, against the cold. Until last year, there was no stand at the Easter Pageant site where coffee and sandwiches could be purchased. With popular demand making it necessary, the Easter Pageant Board secured permission from the United States Government, and now they can sell coffee and sandwiches at the Wichita Easter Pageant. But—you get your money's worth—with the coffee selling for only five cents a cup, and sandwiches only ten cents each!

From the time the sacred music hour begins at ten p. m., until dawn, when all eyes are lifted up to the airplane—seemingly come right out of the very heavens, to behold the majestic beauty of the benediction sky-written by Frank



A cross near the Upper Room. Its rough rock steps are often used by the wandering Pilgrim in prayer.

Photo by Andy Connelly

Phillips' Col. Art Goebel, the hours are fraught with earnest worship.

What of the man who is the guiding mind and hand of this religious service recognized as the world's greatest? He is so modest and self-effacing that he almost gained the distinction of being "the forgotten man of Lawton!"

When Homer Hedges' Lawton Morning Press sponsored the contest for the leading citizen of 1938, Anthony Mark Wallock was elected to the honor. At the banquet given for

Lawton's leading citizen, tribute to him as one of Oklahoma's leading citizens, also, was paid by Walter M. Harrison, Managing Editor of the Daily Oklahoman, who was the guest-speaker. . . This isn't meant to discourage Walter Harrison, masterful speaker that he is,—but, Anthony Mark Wallock was probably absorbed in working out some of the mental details of the coming Easter Pageant, as he sat so quietly and with downcast eyes, while this tribute was being paid. . . And it was characteristic of him to say to Homer Hedges, who presented him with the silver loving cup: "I can't think of any reason why I should be given this honor."

On November 16, 1939, the founder of the Easter Pageant was inducted into Oklahoma's Hall of Fame, at the meeting of the Oklahoma Memorial Association, Oklahoma City.



A portion of the vast throng attending the sacred Easter Service in the Wichitas in 1939. Airplanes flew overhead at the service, in a V formation, and scattered garlands of flowers.

Photo by Andy Connelly

What is he worth to the State of Oklahoma, this man who brings the attention of the world to Oklahoma's Jerusalem? Easily twice his weight in mercury! But—the odd part of it is, that if Oklahoma started out to *hire* someone to bring all this publicity to our “Hills of Judea,” Anthony Mark Wallock probably would be entirely overlooked!

Ernie Pyle, Scripps-Howard Roving Reporter, saw the Easter Pageant in 1939, and afterwards wrote: “In Lawton is a master showman. He wouldn't call himself a showman, and probably wouldn't even like being called one. But he is. . . His creation is an Easter morning pageant. There are hundreds of them over the world. But Lawton's seems to have risen above the others.”

No—Anthony Mark Wallock does not like being called a showman, but he did like Ernie Pyle's honesty in starting the statement off with the frank acknowledgment that he probably

wouldn't like it!

“The Wichita Mountain Easter Pageant is not a show,” says the founder and director. “It is the sacred portrayal of scenes from the life of our Lord.”

The founder will countenance nothing which will not glorify the power of God in this worship of the Risen Lord on the mountain side at Easter time.

Still the people come—more and more each year! “*They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.*”

What is this magnetic power? How has it been glorified and manifested in this New World Passion Drama—even from the time of its inception? *That* is the real story back of this gigantic religious spectacle. “He Is Risen” brings to you the authentic history and the very heart-beat of the Wichita Mountain Easter Pageant.

1

In The Beginning

"In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. . . And God said, Let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth. . . And God saw that it was good. . . . And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image."
(From the first chapter of Genesis.)

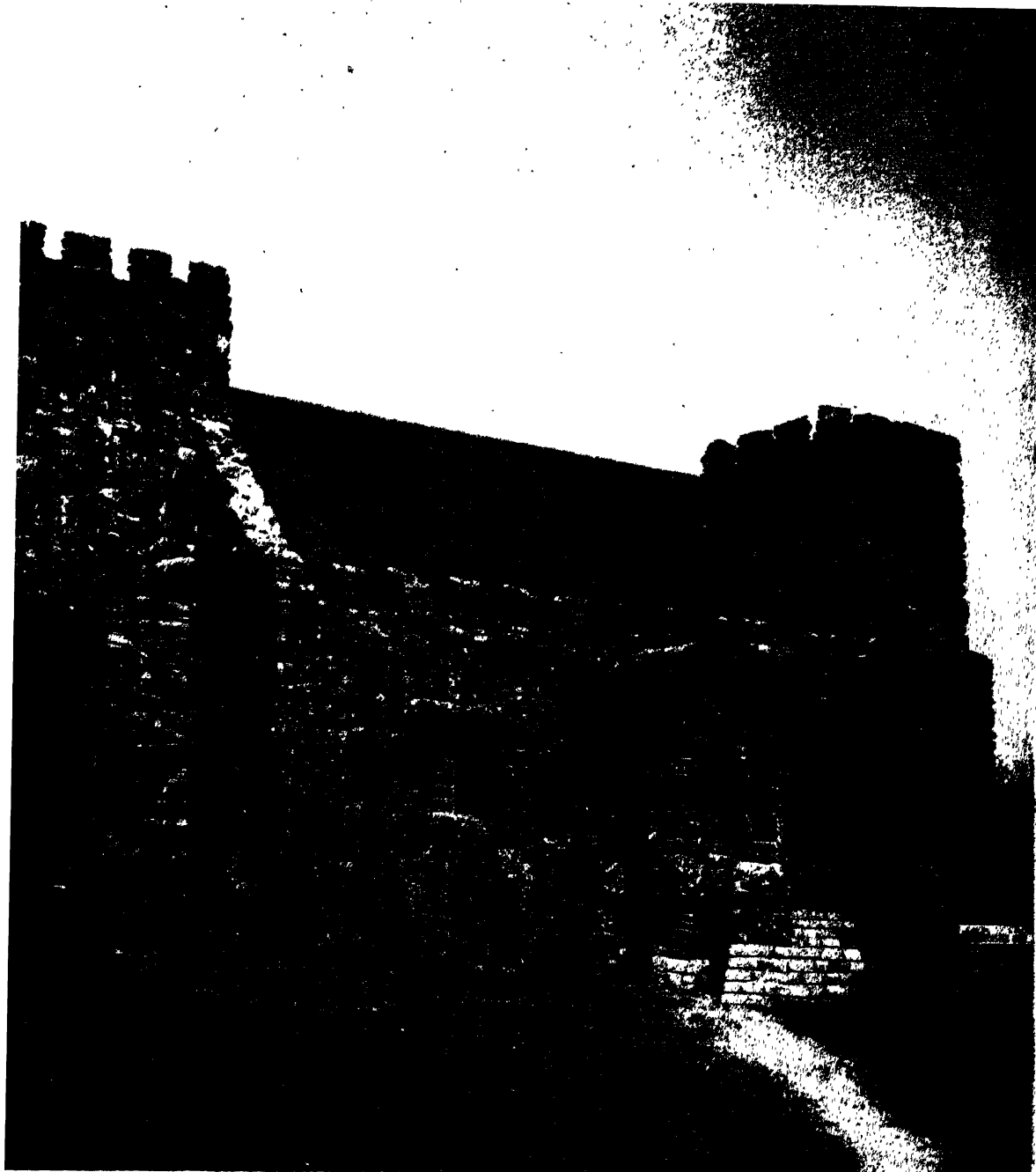


HE DIVINE PLAN of the Creator of Heaven and Earth, wasted not a stream of water; nor a plain; nor a hill; nor any human soul! All nature and every human being is definitely important in His kingdom.

The Wichita Mountain Easter Pageant was not a happenstance, but was ordained by the Great Creator of the beautiful Wichita Mountains, which have been aptly named: "Okla-

homa's Jerusalem." Symbolic of rugged strength of character lifted high toward the Heavens, the beautiful Wichitas have become another "Holy City" and have taken a definite place in sacred history as the setting for the greatest religious service the world has ever known!

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will



*The Chapel of the New World Holy City. A beautiful poem in stone. All the sacred music for the Passion Drama is sung
thin its walls. This Chapel some day will hold the sacred art treasures of the artists of the Southwest.*

*teach us of His ways, and we will walk in His
paths: for out of Zion shall go forth the law,
and the word of the Lord from Jerusalem."*
(Isaiah 2:3)

In 1890, in Schildberg, Austria, there was
born a babe who was destined to be the founder
and director of the world's greatest religious
service—yes, comparable with the Passion Play

staged every ten years at Oberammergau, in Bavaria, Germany! Surely God breathed the breath of service to God and humanity, into the very soul of this infant! Surely God pledged: *"Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."* (Exodus 3:12)

Is Anthony Mark Wallock another Moses, come to lead the people out of a dark "Egypt?" Those who know of his intense earnestness and zeal in his worship of the Master, and his untiring efforts for suffering and blind humanity, would not hesitate to call him such!

Anthony Mark was one of four children, two sons and two daughters, born to Anthony and Anna Wallock, in Schildberg. Born only approximately two hundred and fifty miles from Oberammergau, it is most natural to wonder if the founder of the great Wichita Mountain Easter Pageant might not have been influenced by some ancestral reverence for and worship at the shrine of the Passion Play, founded as a thank-offering for deliverance from a plague of the people of Oberammergau, in 1622. Was he? Very modestly and sincerely, Anthony Mark Wallock does not know. He recalls that one set of grandparents were very religious persons, and does not know but that some of his ancestors might have attended the great Passion Play. Some of them could even have played a minor part, for all he knows—for the old country ties were broken when Anthony and Anna Wallock gathered their little ones up into their arms, and came to America in 1892. Anna came over the cries and protests of her people, but she smiled through her tears, lifted her chin proudly and high, and looked up with faith into the eyes of her husband and said: *"Whither thou goest, I will go; thy people shall be my people; and thy God, my God!"*

One sister, now Mrs. P. L. Barre, wife of the custodian of the Holy City in the Wichitas, can remember more of the old country than can Anthony Mark, who was but two years old—for she broke out with the measles the morning the family was to sail, and had to be left behind for two years with her mother's people, before a way could be found to get her safely across. She was six years old when she came over from Schildberg to join her father and mother and brothers and sister.

Anthony Wallock, senior, was not a poor man, and he settled his family comfortably in Chicago—where one sister, Mrs. George Warren, still resides.

Anthony Mark attended Chicago University, and then, when the family moved to Evanston, a suburb of Chicago, after the death of the father, he completed his education at the Garrett Biblical Institute, Evanston.

The other brother died in 1938, and the mother in 1918. After the death of his father, the life of this young student for the ministry was not care-free, by any means. His life, like that of the Savior, whose life he so earnestly seeks to portray, has been full of tragedy and grief and misunderstanding by his fellowmen!

All this has but made of the minister a man with a great, understanding heart—and a man with the kindest eyes and the sweetest smile I have ever seen on the face of any man, be he minister or layman or pagan!

Whether there is any ancestral influence from neighboring Oberammergau, or not—the fact remains that the establishment of a great Passion Play in the New World, was the life-long ambition of Anthony Mark Wallock. Yes, the student did study dramatics in high school and again in the university—but, this dream of a great religious drama is much deeper than study. When a child, Anthony Mark would take cardboard and cut out Biblical figures; and card-board boxes from which he would make



The interior of the Wichita Mountain Easter Chapel. This Chapel is open for worship throughout the year and has become famous as a shrine for wedding ceremonies and for the Christening of infants.

Photo by Bill Bleakley

his stage and settings. Moving these figures about on the stage, in imaginary drama, he was intensely interested for hours. This childhood dream is one which he never outgrew, for it was not childhood fancy; it was an inborn vision of serving God through religious drama.

He came to Oklahoma in 1916 as a Methodist minister. Like every great work which has been accomplished, the founding of a perma-

nent sunrise Easter service grew by the trial and error method. The human equation is ever in conflict with the Divine! An effort made in other locations in Oklahoma, met with failure. Of this failure, Anthony Mark Wallock says: "I had not found the proper setting."

Just what part in the failure might have been played by the indifference and misunderstanding of his own congregation and the com-

munity where he first tried to mold and crystallize his dream, cannot be learned from this compassionate man, who speaks ill of no one.

In 1924, he looked toward the Wichita Mountains in Comanche County, Oklahoma, and felt a stirring within his breast. An intangible "something" which we do not question was the power of God leading him to the "proper setting" for the founding of this marvelous religious service, this crystallization of his life-long dream!

He came to Lawton as pastor of the Congregational Church, and, in less than two years, he made a modest start upon the work which has become famous over the entire world. He came to Lawton in the fall, and it was but a few months until he had his own congregation well under way and then he organized a union Sunday School at Medicine Park, approximately eleven miles northwest of Lawton, in the Wichita Mountain area.

Anthony Mark Wallock went out into the Wichitas, walked upon the mountains, and knew that his life-long search had ended. He lifted his heart and voice and cried as had David in his Psalms: *"In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?"*

With a faithful few from the Congregational Church at Lawton and the Medicine Park Sunday School, augmented by some friends of both—approximately 200 in all, the minister led the way up the mountain on Easter morning, April 4, 1926, for the first Wichita Mountain Easter service. The service was held on the mountain directly south of the east entrance to Medicine Park. Surely the crucified Christ must have looked down with great, tender compassion upon this group of worshipers, struggling up the rugged face of the mountain—no trail to make their going easier. Brush and undergrowth scratched and pulled, testing to the uttermost the physical strength and will

power and zeal of the very souls of those who would worship their Risen Lord on the mountain top. There was no light to guide the way—excepting the shining countenance of the man who led them; and the light within their own souls, created by God, who *"So loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."*

The scene of the first Sunrise Easter Service was on privately owned land, although the minister thought for a year or more that it was on Government land. The owner of the place, Otto Durringer, was most gracious about it, however, and gave hearty welcome to the worshipers to hold their services on his mountain.

Even in this very first Wichita Easter worship, Anthony Mark Wallock took no active part—nor has he in any Easter Pageant throughout the years. When asked why he has never portrayed a Biblical character in this stupendous religious drama, the founder and director quietly answers: "I am not good enough." But, although his part may not be to appear before the congregation in any part—the power of his prayers and the eloquence of his work with others, is sufficient testimony!

Rev. Lucian J. Marsh, now pastor of the Congregational Church, International Falls, Minn., but at that time Congregational District Missionary in Oklahoma, was the first minister to take part in the Wichita Mountain Easter Pageant. At my request, the Reverend Mr. Marsh has written his impressions as follows:

"The Wichita Mountain Easter Pageant is the product of the deep spiritual life and rare artistic ability of the Reverend Anthony Mark Wallock. It was my great privilege to be closely associated with Mr. Wallock during the years he was developing the Pageant, from the first crude beginnings with its few participants, to the present wonderfully artistic presentation in which great numbers take part.

"The Pageant is the most striking example I have personally known, of the power of a man of vision to capture the attention and enthusiastic cooperation of multitudes in a great religious endeavor.

"One of the men, who has served in the Pageant from the beginning, said to me: 'It is strange how, when that man Wallock tells a man to do something, he just has to do it.'

"The present artistic development of the beautiful natural setting in which the Pageant is given, came to be because of Mr. Wallock's endeavor to give a vivid portrayal of the life, teaching, and Passion of the Master.

"It is an unforgettable experience for one to sit high on the mountainside under the star filled heavens and watch the unending lines of automobiles come from all directions; and then to see the thousands of people gather on the natural hillside amphitheatre. It is amazing with how little noise and confusion they gather and disperse, as though they were in attendance at a holy shrine, as this place, indeed, has become for hundreds of people.

"As the story of the life of Jesus is presented by song and episode it grips the hearts of the audience with ever increasing power. The Holy City with its gates that 'are opened wide' seems present as the words of the old song are sung. At the close, it is as though a heavy burden were lifted, when the angel joyously proclaims: '*He is not here: for he is risen.*' Gladly each individual heart responds: 'He is risen, indeed.' As, in the light of the dawning day, the thousands disperse, Jesus is no longer an historical personage of the long ago, but is a presence moving among them, a friend and companion on their way."

The Reverend Mr. Marsh will always remember, as will all others who were at the very first Easter service, its meek and humble beginning. The first sunrise service had no particular script, as a whole. There was no stage

—no setting, excepting the natural, rugged mountain and a natural rock wall which Nature had flung across the side of the mountain, near the base. The entire audience was the cast. There in the hush of the before-dawn, Lucian J. Marsh read the scriptures, taken from the last chapters of the gospels.

Alternating with the verses of scripture, the entire congregation lifted up their voices in sacred song. "In the Garden," they sang—and surely Christ must have happily contrasted this little group from the group which was with Him in the Garden of Gethsemane, to whom He cried out in agony: "*Could ye not watch with me one hour?*"

More scripture and then, "The Old Rugged Cross," rang out as one voice—with the singers feeling a terrible awe for the crucifixion of their Lord. The sweet, full tones of the violin played by Thurman Boetner, furnished the only accompaniment to the singing.

As the dawn broke, a little group of five persons separated themselves from the congregation on the side of the mountain, and went down to the rock wall, there to stage a tableau of "The Resurrection," which closed the first Wichita Mountain Easter Sunrise Service.

The founder of the service had previously whitewashed one huge rock in this wall, to represent the door of the tomb. (Some of this whitewash clings to the rock to this very day!)

In the tableau, the three Marys: Mary, the Mother of Jesus, Mary, the Mother of James and Joses, and Mary Magdalene, were represented by Mrs. George Rothrock, Mrs. Gordon Moore, and Mrs. H. Landes, respectively.

Mrs. Rothrock, now of Marlow, Oklahoma, has portrayed the part of Mary, the Mother of Jesus, in every Easter Pageant from 1926 to the present day.

What is she like? Physically, she is slender; her black hair shows some silver threads, which but add to her sweet attraction; her eyes are



The closing of the Easter Pageant of 1936. Showing the Jerusalem Pilgrims wending their way to the rising sun of the Easter morning, with the masses of the large congregation eagerly watching.

Photo by Andy Connelly

rich brown velvet curtains, through which you look into a soul which holds you and entrances you by magnificent depth of human understanding, and communion with God! She was born in Waxahachie, Texas, the same year Anthony Mark Wallock was born in Schildberg, Austria. She is the mother of three children, all of whom have taken parts in the Wichita worship for years—as has also her husband.

How does she feel about her part? She says her lines over and over until they are a very part of her mind—and reflect in her sweet face the feeling which makes her so wonderfully good for this particular part!

The two angels at the tomb were portrayed by Marion and Marjorie Baird. These ladies are identical twins, and have taken this part in every Easter Pageant in the Wichitas. Marjorie is now Mrs. J. L. Whelan. The picture of these angels at the tomb were used in 1938 by the United States Government on a special issue of air mail stamps, to pay tribute to the Wichita Mountain Easter Pageant.

All participants in the tableau were appropriately robed and the angels had beautiful wings—all designed by Director Wallock, and furnished by the participants themselves.

The "door" of the tomb was immovable, being only a whitewashed place on the natural rock wall—so it was necessary for the audience to draw upon their imagination for the open-

ing of the tomb. But, this made no less their zeal and earnest worship in the dawning glory of the Easter Morn!

"Christ Arose," rang out triumphant as the closing song of this first service. The voices of the singers stopped on the grand finale: "Hallelujah, Christ Arose!" The tones of the violin were lifted up to the mountain top and carried on into space; a prayer was said; and, then, in the glorious dawn of a day commemorating the Resurrection of Christ, the soft, yet firm and earnest, voice of the minister who had brought them together, asked this pledge: "How many will give their pledge to find their way back each year, if physically able, for this particular Easter service?"

Many hands were raised; the heart of the minister lifted up to God his dedication for the founding of a permanent Easter service which would draw the New World to the mountains for a union in worship of the Risen Lord, even as the thank-giving of the people of Oberammergau for deliverance from a plague!

There on the mountain side on April 4, 1926, Anthony Mark Wallock saw the beginning of the molding and crystallization of his dream and prayer to unite, at least once a year, a great mass of people in a sacred tribute to the Christ who died that the world through Him might have salvation. All this was in the beginning—"And God saw that it was good!"

The Call To Worship

"Exalt ye the Lord, our God, and worship at His footstool; for He is Holy." Psalms 99:5.



ENCOURAGED by the many pledges given to him at the close of the first Wichita Mountain Easter Sunrise Service, the founder wrote a special script for the second year. This has been his policy each succeeding year—to write a new script and gradually broaden the scope of the service to include the increasing interest.

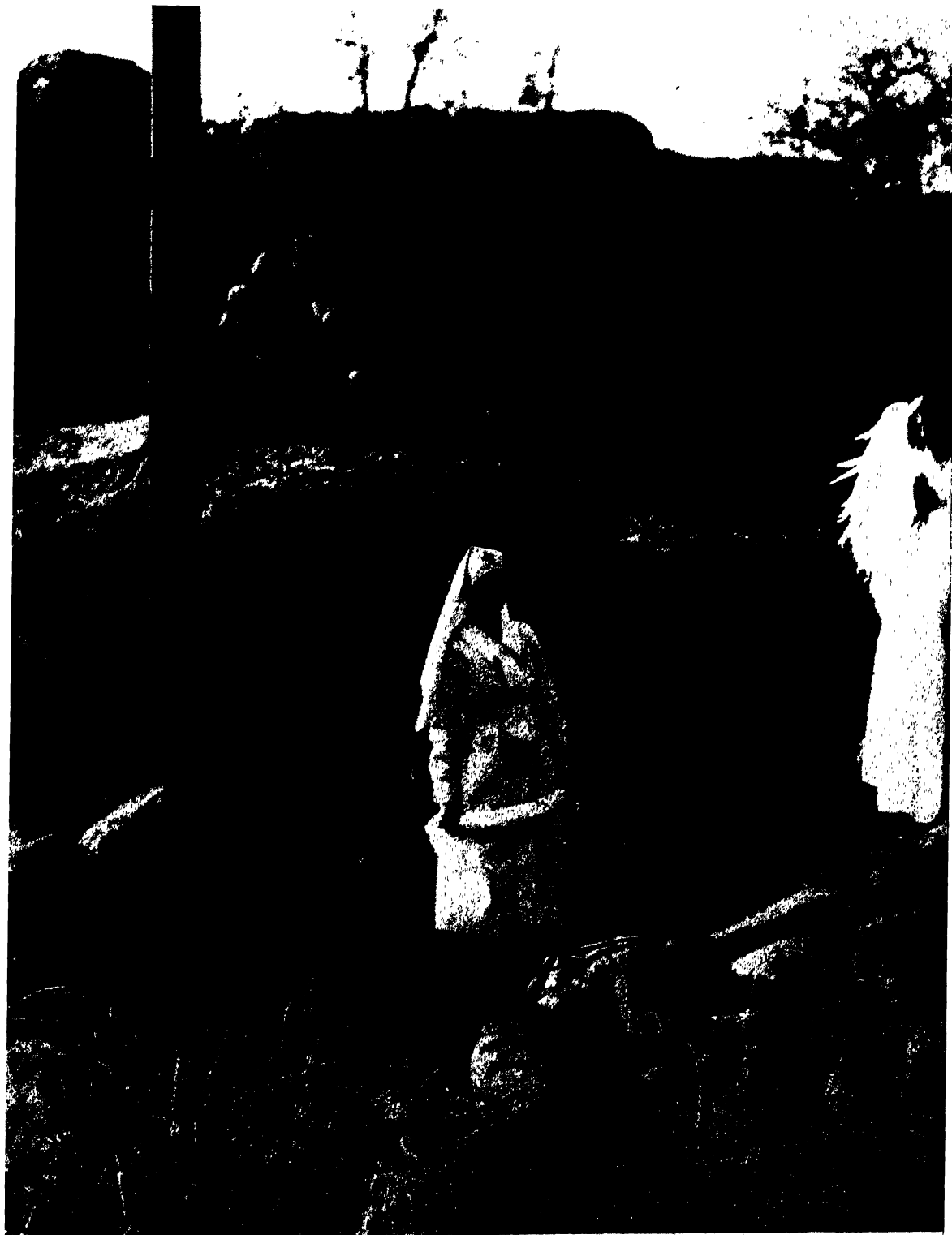
The Lawton Constitution carried a story of the second Easter Pageant, and called it: "Oklahoma's Oberammergau." To those who recall the early days of the Easter service, this dramatic statement was a bit far-visioned. But from that day to this, the Lawton Constitution has been exceedingly generous in the use of printers' ink, to tell the good news of the Easter Pageant to the world.

Invitations were sent out to all of Comanche

County, which made it very clear that this service was not to be confused with the Congregational Church, of which the Reverend Mr. Wallock was pastor, for the worship would always be non-sectarian, was the promise. So has it ever been!

The director and some of his faithful ones made a cross fifteen feet high, and erected it on the top of the mountain.

George Rothrock, Allen Metcalf, Frank Burleson, Ruel Wallock (one of the two adopted sons of bachelor Wallock) and the minister worked a full day at carrying a small cabinet organ up to the mountain top. There was no path—and the organ must needs be lifted over brush and undergrowth and rocks, each "lift" carrying it such a short distance on up the mountain side!



The martyr for God and His country, is always honored in the Prologue of the Easter morn. While the minister comes to the aid of the wounded man, the angel of mercy stands in the background.

Photo by (



ly dawn of the Wichita Mountain Easter Service of 1938. Col. Art Goebel flew over the throng, sky-writing the benediction: "Friendship," in the sky to herald the Easter morning. People come from every State in the Nation, arriving at all hours of

William Boetner had made a tomb out of sheetrock. Nature apparently resented this sheetrock construction amid her stately boulders—for she misbehaved just before the services started, and the windstorm blew the “tomb” up the mountainside. It had to be caught and brought back and made fast with heavy weights. This taught the director a lesson in “tomb making,” and never again was light weight material used, for this.

Heeding the Call to Worship, a congregation of approximately 500 persons assembled on April 17, 1927, for the second annual Easter Pageant in the Wichitas. They met, first, at the school house in Medicine Park, where the little Sunday School worshiped. There they viewed a movie of pictures depicting the last days of Christ, which their pastor had secured for this occasion.

Shortly before five o'clock in the morning, they said a prayer, and went out into the before-dawn to climb to the mountain top for the Resurrection tableau. It took women and children from thirty to forty-five minutes, or longer, to climb the mountain. But, there were no complaints heard, of broken heels, or torn

clothing, or scratched flesh—though there was much of this suffered.

The congregation was given printed programs, which included the words of the hymns to be used in the service. Mrs. E. E. Cones played the organ, and Thurman Boetner was again faithful with his violin.

Those who took part in the service, state that they felt the magnificent power of God, as they lifted their hearts and voices in prayer and song . . . and they *knew* that they would be reunited each year in this precious hour of worship!

With memories of the pictures they had witnessed still fresh in their minds, they listened, there on the mountain top, to the reading of the scriptures from St. John, read by Harry Smith, Warrant Officer at Fort Sill, who was superintendent of the Medicine Park Sunday School.

Following each chapter of scripture, there was a hymn; and, finally, all eyes were turned to the tomb, where the angels stood with Mary, the Mother of Jesus, telling her the glad tidings: “*He is risen.*”

By the time Easter came, on April 8, 1928,



the day and night, to witness the sacred portrayal of the life, death and resurrection of the Christ. They come in all sorts of conveyances; and by special trains and buses.

Photo by Cal

a sepulcher had been hewn from natural rock, by Allen Metcalf. Cement, sand and water used in the making of this tomb had to be carried up the mountain by hand and on horseback. Assisting Metcalf in this arduous task, were George Rothrock, John Shook, Bill Baird, Dr. Baird, Frank Burleson, Arthur Manning, Hale Landes, West Prueitt and McIntosh, all of Medicine Park.

Sigrid Arne, on the Daily Oklahoman, and now with the Associated Press in Washington, D. C., was one of the first reporters from outside of Lawton, to witness and write a feature about the Wichita Easter Pageant.

Forty-five characters were used in the tableaux, this year, and the congregation had grown to 1000.

Kerosene lanterns lit the pathway up the mountain, and guides helped the worshipers to find the easiest way—or, perhaps, we should say, “less hard,” because there was no “easiest way!” For an hour before time for the services to begin, colored flares were burned on top of the mountain, sending forth bright beams of friendly guidance.

Girls and boys of Jerusalem were added to

the tableaux, this year, and a great many more characters were used in the demonstration, “The Open Tomb.”

Joy filled the heart of the minister for the earnestness and zeal of those in the services. Thurman Boetner had organized a small group of musicians for the Easter music: Earl Larrance and Boetner, violins; J. Hale Edwards, Jr., clarinet; McBritton Edwards, slide trombone; and four students from Cameron College Band—no one knows their names. They were the only members of the College band who braved the bitter weather to fulfill their promise to play. Four students—names not known to the rest of the musicians, even at the time, but earnest in their efforts to assist in the worship with their musical talent.

The weather was near freezing—but the people came, and they stayed throughout the services, unmindful of the chill winds . . . for they had gone up onto the mountain to worship their Lord.

The artistic genius and powerful personality of a man completely dedicated to the will and inspiration of the Godhead: Father, Son and Holy Ghost, patiently and carefully nur-

tured the growth and significance of the Wichita Mountain Easter Pageant.

The 2500 persons in the congregation on March 31, 1929, were greeted by sacred music, as they approached the base of the mountain. This music came from panatropes placed at the entrance to the Easter Pageant site. No longer was there need for kerosene lanterns; electric wires had been strung up the mountainside, across the limbs of scrub oaks. At intervals along the pathway up the mountain, electric lights illuminated sacred pictures. At the top of the mountain, the cross, lighted with thirty-three lights, was a sacred beacon to all who came to worship Him.

The path to the tomb was lighted, and the congregation could better see the living pictures portrayed by the fifty characters who were in the various tableaux.

Dr. John Lamb, pastor of the First Presbyterian Church of Lawton, read the scriptures. This particular part of the Easter worship has been Dr. Lamb's in each and every Easter Pageant from 1929 on.

Inexpensive materials were used in the costumes, but there were costumes for each character in the tableaux, to make the scenes more realistic. The Medicine Park Sunday School had made the electric lighting possible, by earning an extra hundred dollars—in ways familiar to all small congregations. But, it was worth it, they knew when they saw the beauty of the Passion Drama more clearly revealed because of their labors.

The fourth presentation of the Wichita Mountain Easter Pageant brought to the heart of the founder and director the recognition that he had been too modest in his choice of a mountain for his outdoor service—for it was not a large mountain, and 2500 persons in the congregation pushed them too close to the tableaux.

*"Onward Christian Soldiers, marching
as to war,
With the Cross of Jesus going on before!
Christ, the Royal Master, leads against
the foe;
Forward into battle, see His banner
go!"*

Pushing ever onward with the banner of the Resurrected Christ, Anthony Mark Wallock made a number of changes in the Easter Pageant for April 20, 1930. A change in the site was necessitated by the growing number of persons attending the annual sunrise service. The mountain nearest the original site was included in the "setting." Both mountains were used, and it took both to accommodate the multitude of 6000 persons who attended the 1930 services.

Important and beautiful additions were made in the script of the Easter Pageant, also. Prior to this year, no person had portrayed the character of Christ. In scenes where Christ was supposed to be, a "fadeout" had been made and another scene picked up quickly to cover the omission.

Each year, the idea of selecting someone to portray Christ, had been a serious question and earnest prayer in the mind and heart of the founder of the Easter Pageant. It had been, therefore, most absurd when Wallock had received a letter in 1929 from a woman in Mountain View, Oklahoma, in which she wrote: "I would not be caught near the Easter Pageant, because the man who plays the part of Christ is the meanest man in the whole country!"

But, much progress can be made through adverse criticism, if it but be properly analyzed for its weak and strong factors. Therefore, this criticism from a woman who had never seen the Wichita Easter Pageant, and who criticized something which had never existed,

was the inspiration for solving the problem which had long weighed heavily upon the heart of the minister: for the portrayal of the last days of Christ could not possibly be as complete and inspirational as desired, without His character portrayed. The director, therefore, came to the happy conclusion of not putting this awesome responsibility on *one* man, but *several*. That is why, beginning with 1930 and enduring throughout the years, we find a different man used to portray the character of Christ in each scene where the Lord Jesus is shown, in the Wichita Mountain Easter Pageant.

Those who have portrayed the character of Christ at various times throughout the years are: A. J. Harvey, Frank Halbison, Leonard Layton, John Carter, R. L. Mansell, Julius Johnston, Leslie Canfield, and Harry Smith.

Walking, walking, walking upon the mountains, during the months which intervened between each Easter service—and crying ever within his very soul: *"I will look unto the hills from whence cometh my help; my help cometh from the Lord who made Heaven and earth!"* the minister brought the Easter Pageant—his "prayer-child"—to its fifth presentation in the state of healthy, spiritually-healthy growth "in the nurture and admonition of the Lord."

It was in 1930, that people started coming from great distances to worship in the Wichitas at Easter time. Multitudinous duties attendant with the broadening scope of the mountain service brought a kindly offer of assistance from the Lawton Chamber of Commerce. Their committee to assist the minister and the Easter Pageant workers, included: Joe Reed, chairman; Wilbur Rice, Walter Smith, Don Billingslea, William Rosamond, and Harry Stroud, manager of the Chamber of Commerce.

Dr. H. S. White, of Oklahoma City University, who had witnessed the service in 1929, and returned in 1930 to take a part, was quoted

at length in an article in the Daily Oklahoman, on April 13, 1930. Dr. White called the founder of the Easter Pageant, "a poet, an artist, and a preacher." He had been impressed by the gracious service of Boy Scouts, stationed along the path up the mountain to direct the pilgrims. Their cheery, "It's muddy just ahead, but it's not deep," helped to keep everyone in a fine mood, according to Dr. White.

"The crowds were the same crowds which followed Him on the mountain sides," Dr. White is quoted as saying.

At five o'clock in the morning of April 20, 1930, the Easter worship opened with that grand old hymn, "Onward Christian Soldiers," sung by the congregation. All eyes were brought to the cross set upon the side of the mountain, by the procession of children who marched to the cross during the singing of this hymn. "And a little child shall lead them."

*"Like a mighty army, moves the Church
of God;
Brothers, we are treading where the
Saints have trod;
We are not divided; All one body we,
One in hope and doctrine, one in charity."*

The congregation united in repeating the Beatitudes (Matthew 5:3-11. Not each of the 6000 persons in the congregation knew them all by memory, nor in correct order, but, there were few who could not delve into the past—back to hours spent at Mother's knee, or in a group clustered about a Sunday School teacher, and recall at least a portion of the "blesseds." There on the mountain side, in the gray hours of before sun-up—where you can scarcely recognize the person next to you, the most timid man and woman and child dares to lift up a voice and follow the stronger leaders in the chant of God's word. That is, perhaps, one of the greatest beauties of the mountain sunrise



The Good Samaritan." Having been stripped of his raiment, the wounded man was left on the mountain pass to die. The Samaritan brought him to the Inn. This scene of the Prologue is furnished by the I. O. O. F.

Photo by Call's Studio

Easter service, each year—the awakening and vocal expression of the divine spark within the innermost depths of every human being.

The chant of the Beatitudes was ended; there was a hush; and then the worship was continued in a crescendo of song, "My Faith Looks Up To Thee"—"Bid darkness turn to day; Wipe sorrow's tears away; Nor let me ever stray from Thee aside."

A prayer was said by Rev. Charles Farmer, Fletcher, and the congregation settled back to listen to a five minute talk by Dr. H. S. White, who used as his subject, "Thy will be done."

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder," was the opening verse of the scriptures read from Matthew 26:36-46. This prepared the congregation for the Garden scene, which was presented for the first time, this year.

Much preparation had been made for this sacred portrayal of the Hour of Agony of our Lord. Bill Bleakley, now of Oklahoma City—

an aviator and also editor of "Outdoor Oklahoma"—secured and prepared flares for the Garden scene. At that time, Bill Bleakley was in the Air Corps at Fort Sill, and he used parachute flares for lighting this scene. The heavy magnesium from parachute flares put out three million candle power of light, and they lighted up the countryside for two or three miles. They were placed behind huge granite boulders to shield the congregation from the terrific glare. The heat from burning this heavy magnesium was so intense, that the boulders were partially melted, Bill Bleakley tells me. But those who witnessed this particular Garden scene, have asked me to tell Bill Bleakley that they remember it as the most beautiful Garden picture ever presented in the Wichita Mountain Easter Pageant!

Spring had come early, that year, and the side of the mountain where the scene was shown, was clothed in the grandeur of spring mountain flowers and green foliage and grass. Not quite plentiful enough were the flowers,

however, so hand-made flowers had been adroitly planted, vying with those of Nature, so cleverly and perfectly had they been fashioned by the artistic fingers of Mr. and Mrs. A. J. Harvey. Tulips and lilies they made for the Garden scene; and for other scenes, painted crosses and stars.

The equally artistic fingers of the Harveys daughter, Lois Harvey Byers, caught the torch of this particular service from the dying hand of her father, in 1937, and we still have "Harvey flowers" gorgeously adorning every Easter Pageant.

A. J. Harvey was the first man to portray the character of Christ in the Wichita Mountain Easter Pageant, and he did so in the Pageant's first "Garden of Gethsemane." Bill Bleakley had so perfectly timed the flares which lit the scene, and Mr. Harvey so grievously and earnestly felt the Spirit of his Master, as he represented the character of that Master as He had prayed in the Garden alone—while His too-human disciples could not watch with Him one hour—that the watching congregation wept unrestrainedly for the terrible aloneness of Christ.

"Come unto Me," was the subject of a discourse by Rev. L. J. Marsh, following the Garden scene.

But, ever lighter and lighter grew the evening hours, and the worshipers must needs be carried on to the scene of "Calvary"—and the scripture was read from Luke 23:33-47. *"And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do."* The cross was carried by Harry Smith, who portrayed the character of the Crucified Christ.

Turning back to the original mountain, the tomb which had been hewn from rock by Allen

Metcalf in 1928, was used for the "Entombment" scene.

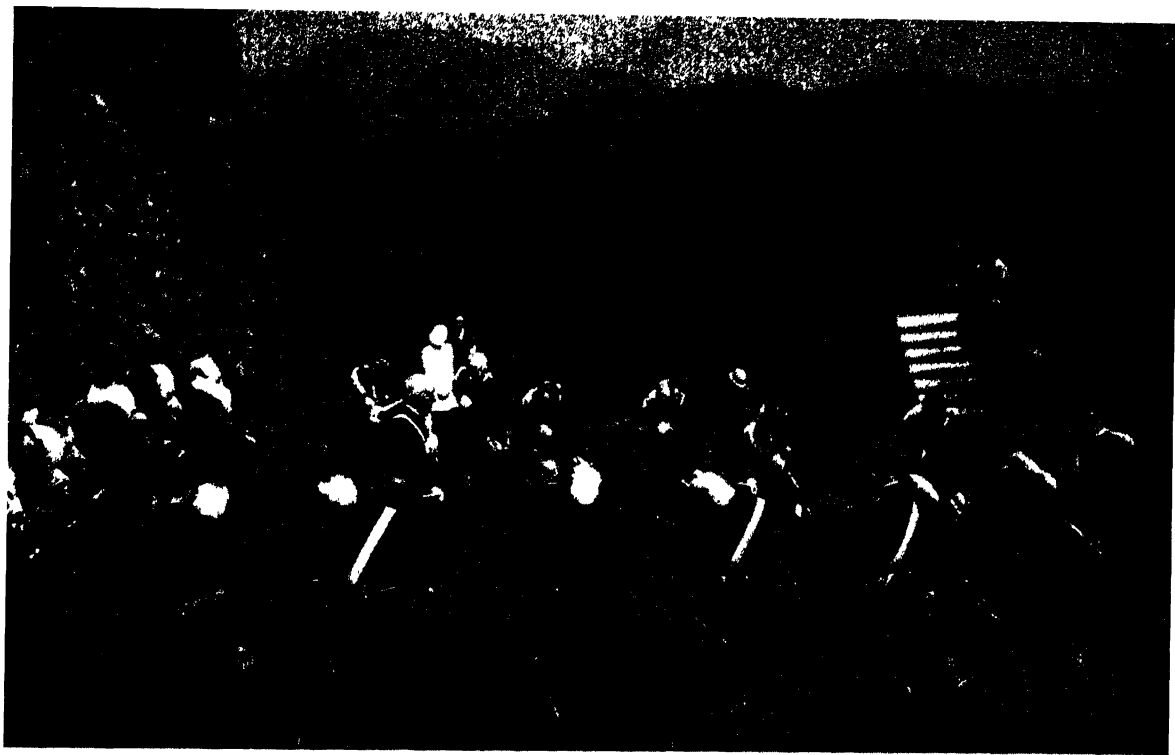
Catching the attention of hearers whose hearts were torn and bruised by this portrayal of the crucifixion of their Lord, Dr. John Lamb, gave a wonderfully-healing talk on, "The Great Physician."

At the close of his talk, the drama, "The Lepers of the Tomb," gave a definite representation of one of the many, many acts of healing—and also brought out the thought that after Christ was crucified, many came seeking Him. This dramatic representation was given by Reece Russell and A. Fisher, as the father and son, both lepers; and R. L. Mansell, as the Disciple John.

The elder leper cries out in his agony: "Deep is the pain which now I suffer. Would that the healer of men, who lies in yonder tomb, were living in Jerusalem again. O, Jerusalem, Jerusalem, thou who killest and stoneth the prophets! Why must the good die so quickly? They would not let Him live—and how much He wanted to live, but they had to crucify Him. He never injured anyone."

Yet awhile they speak together, this father and son, who are both lepers, and then, the son says: "Father, I had a dream last night. I dreamed I was in Jerusalem again, but when the people saw me, they cried out, 'Leper! Leper!' and drove me away from the city. And then I saw the New Jerusalem, the Kingdom for which the Master died—" and there in front of the tomb, which held the crucified Lord whom they had sought, the son lifted his voice and sang, "The Holy City."

"The Abundant Life," was earnestly discussed by Rev. Robert Ray, another Lawton pastor. The angels came out of the tomb and announced the glad news to Mary, the Mother of Jesus: *"He is not here; for He is risen, as He said. Come, see the place where He lay."*



Knights Templar, as they took part in the dedication ceremonies at the Holy City, March 31, 1935. The Knights Templar open the prologue to the Passion Drama, annually, with the human cross formation.

Photo by Call's Studio

Again the triumphant, "Christ Arose," rang out in sacred hymn by the congregation. The benediction was pronounced; they went down the mountain side and each departed unto his own way—and this was the fifth presentation of the Wichita Mountain Easter Pageant, which had now outgrown its swaddling clothes. . . . "And God saw that it was good."

And Then The Storm Came

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matthew 7 :24-25.



HE COURAGE and undaunted faith of people through adversities, is their true testing, and marks whether they shall rise or fall. That is why the year of 1931—called "the year of the storm," is one of the most outstanding to the founder of the Wichita Mountain Easter Pageant. That was the only year the service has not been held, since its inception. Easter came on April 5, and it was just at nightfall on Saturday, that the storm started—rain which soon turned to sleet.

Many persons had come from afar, that year. They had been camped for several days, pitching their tents here and there in the Wichitas. In true, neighborly spirit, they left the shelter of their tents; wrapped coats and blan-

kets around their bodies against the fiercely blowing chill wind; lifted faces undaunted to the beating rain, and joined the thoughtful ones from Lawton and Medicine Park, who had come early to build fires among the rocks on the mountain side.

In spite of the storm, people came. Ten thousand of them. And they stayed on into the dawning hours. The minister walked up and down the mountain side all night—quieting little children; helping men and women to improvise tents from blankets which they had brought; helping to replenish fires, and pile rocks so that the wind and sleet would not dash out the flames. Phillip Russell, then but a lad, took off his raincoat and made the minister put it on. Phillip scooted for the shelter of his

father's car—else the minister would not accept the coat.

The campers brought their tents over to the Easter Pageant site, but they were totally inadequate for the multitude. Many persons took shelter in their cars. But, in those days, not every car had a heater, as practically all of them do now—and it was bitterly cold.

Probably the most unique shelter from the storm was used by Reece and Marjorie Russell and Joe and Olive Peller, who took the merchandise from the tobacco truck which Russell was driving at the time, and made fairly good "bunks" on the two emptied shelves! Other people found shelter under wagons which had been driven to the Pageant site.

The only worship, that year, was within the hearts of those who waited upon the mountains. All material things erected for the staging of the sacred drama, were wrecked. A wooden tomb had been built for the Resurrection scene—that was never used. Even the cross on the top of the mountain was blown down! But, the Cross of Golgotha was set up anew in the heart of every courageous pilgrim. The testing—and then the awe which filled their hearts,—was not unlike that which came to Christ's followers, at the time of the actual crucifixion, when: *"the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."*

The marvelous faith and good will of everyone, this evidence of longing, proved to the founder of the Wichita Mountain Easter Pageant that it was truly "founded upon a rock."

One family had come from Little Rock, Arkansas. The man spoke the sentiment of all who were there for the first time, when he said: "This does not dishearten me, but makes me more anxious than ever to come back—again and again, if necessary, until I see the service that draws this many people, and keeps them

waiting through such a storm, to worship God."

Anthony Mark Wallock, with his uncanny—almost mystic—power to sense the spiritual and psychological reactions of people, lifted not a human voice, neither in song, nor prayer, nor scripture! There was no need. He sensed the true worship within the innermost depths of every human being, there upon the mountains. He lifted it all to the power of God within the forces of Nature. . . . And then, when the Easter dawn came, the storm was miraculously stilled, and the sun burst gloriously over the tops of the mountains—as God's benediction!

"It was wonderful—the way the people stayed," says the minister. "There was no grumbling; no complaints. They just waited all night through the storm for the services. And then, when the Easter Morn finally came, the sun was so bright; the winds were stilled; and everyone had such a good feeling, as though they had actually seen Christ!"

Immortality for those whose faith is founded upon a rock, and who have actually seen Christ, has had direct manifestation and dynamic power in the very life-beat of the Wichita Mountain Easter Sunrise Service. There have been many persons who have given of their skill and talent to the glory of God in the Easter Pageant—and who have clung to their particular work to the very last—and then tossed the torch to someone else, as they went to meet their God: *"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."*

As the minister walks upon his mountains; as he writes script for an Easter service; as he directs rehearsals for a Pageant; as he looks into the future and visualizes a larger and more complete "Jerusalem," with more and more of the world coming to worship at the shrine



The Temptation on the mountain. Satan takes Christ up on a high mountain, and offers Him all the kingdoms of the world, and the glory of them. But the Master's answer is: "Get thee behind me."

Photo by Andy Connel

erected to the Risen Christ: these Immortal Souls are a definite factor in his inspiration, in his strength, and in his courage!

One of the greatest of these Immortal influences, to the minister, is Harry Smith, Warrant Officer at Fort Sill; superintendent of the Medicine Park Sunday School; and an earnest worker in the Easter Pageant.

Harry Smith was retired by the United States Government, because of ill health. He went to Arkansas, for a time—but was not content, there. He came back to Lawton for the sole purpose of devoting his last days to assisting Anthony Mark Wallock with the Wichita Easter worship. He experienced great joy in the hours he spent with the minister in the basement of the Congregational Church, helping to fashion stage properties for the mountain service. His hands kept busy at this task so long as his fast-failing strength would permit. As Harry Smith lay during his last days in the Fort Sill Hospital, the minister

took time each day for a precious visit with him either as he went to or from the mountains, where he was directing rehearsals for another Easter Pageant.

"Peace and the power of God came to me from these visits with Harry Smith," the minister recalls—for Harry Smith went to meet his God with the torch of his service and faith brightly burning. It was on May 15, 1931, that the minister preached the funeral services for his friend—who is still working for the Wichita Mountain Easter Pageant.

On Easter Sunday, March 27, 1932, the multitudes returned, undaunted by their experiences through the storm of 1931.

"Come see the place where the Lord lay," said the theme of the Pageant.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made Heaven and earth," responded the worshippers by their presence.

On Sunday, March 20, Alvin Rucker's full

page story of the Wichita service, illustrated by actual pictures of the Pageant, was on the front page of the editorial section of the Daily Oklahoman. Rucker was one of the first reporters on a metropolitan newspaper, to catch the true vision which the minister had. Their intimate talk brought courage and zeal to the minister—and, no doubt, also to the heart of Alvin Rucker, who was, even then, not a well man. The memory of Rucker, who died in 1934, is treasured greatly by the minister.

A cross, in the color of spring green, ran the full length of the page, dividing Rucker's Easter story and pictures in such a fashion that each section rested against the cross; and a complete description of the tableaux, even the names of those who would participate, helped to spread the word to the world.

The American News Reel Company sent a representative to make a news reel of the Pageant. This was released to theatres all over the land, on April 1, giving to the Nation the first moving pictures of the Wichita Mountain Easter service.

The congregation had grown to 15,000. There were 150 persons in the nine tableaux shown, including the Cross Formation by the Knights Templar Commandery No. 18, C. Fontaine, Jr., Commander. Music was furnished by the Lawton High School Band, Phil Cato, director; and the Cameron College Band, R. Berendzen, director.

At the close of the Resurrection scene, and in front of the three crosses, there appeared the words: "Jesus, the Prince of Peace, Arose," as angels covered the letters with Easter lilies, while other angels rang out chimes. The closing prayer was made by Rev. M. L. Baker, pastor of the Beal Heights Presbyterian Church, Lawton.

Ernest Hull had hewn a sepulcher from natural rock—and it is the stone from this

tomb which stands at the doorway of the present tomb.

Of the setting for the Pageant, Alvin Rucker wrote: "Nature seems to have purposefully fashioned the setting as appropriate for enactment of the Great Drama. The mountain, or hilltop, is entirely surrounded by other hills, not unlike the hills of Judea. Medicine Creek, miniature Jordan, threads its way among the hills, and from the top of 'congregation' hill a large part of Lake Lawtonka, suggestive of the Dead Sea or the Sea of Galilee, is visible. Within view, there are more than enough hill and mountain tops to absorb all the uplift names familiar to Bible readers."

"The dove was an emblem of the Holy Spirit, of peace, purity, and affection."

The minister and his group of helpers prepared for the Easter Pageant for April 16, 1933, with the eyes of the entire state of Oklahoma and northern Texas cities, turned toward the Wichitas. "Oklahoma's most stupendous Easter observance," it was called by a staff writer of the Daily Oklahoman in a publication of April 9, 1933.

Throughout the year which had intervened since the presentation of the 1932 service, volunteer workmen had given their Sundays and holidays to the minister, to assist him in his efforts to make the preparations necessary to assure the giving of the Easter Pageant, regardless of weather prevailing at Easter time.

A road had been made up the mountain side. This road was completed on Armistice Day, 1932. After its completion, shrines depicting the last days of the life of Jesus before His crucifixion, were built along the way. It was the prayerful hope of the founder, that those making the pilgrimage to the annual Passion Drama, might pause for a few moments in devout meditation before each shrine—and with all their minds and hearts feel the fervent

prayer of David: *"Create in me a clean heart, O God; and renew a right spirit within me."* These shrines were lighted on Good Friday and on the night of the Easter service, and gave mute, but definite invitations for such meditation.

Among those who did the hard, honest-to-goodness labor of blazing this new road and building the shrines were: R. L. Mansell, Arthur Jenkins, Frank Halbison, Jimmie Hinson, Johnnie Hoover, Ruel Wallock, Reece Russell, Phillip Russell, Dick Russell, Leonard Layton, Ernest Hull, W. F. McFarland, Chester Snyder, Myron Groseclose, and A. M. Wallock.

They had no machinery with which to build a road; there was scarcely the slightest trail to guide them. Small rocks, and even boulders, had to be carried away from the place by hand. Brush and undergrowth stubbornly resisted the ax and grubbing hoe, in the hand of the amateur road builder. But when the road was finished, it was wide enough and good enough that a car could be driven to the top of the mountain! When we compare this with the machine-made road costing hundreds of thousands of dollars, which takes us to the top of scenic Mt. Scott, we get a clearer visual image of the tremendous task accomplished by a little group of men, fired with Christian zeal to open the way to the Easter Pageant Mountain top.

Electric lighting was made possible, again, and there were blue, red and green flares, spotlights, floodlights, and torches provided for illumination of the living pictures of the Easter worship, presented in the hush of the before-dawn. It has always been the purpose of Director Wallock to have the Resurrection scene shown without artificial lights—in the first glory of the uprising sun on the mountain top. He says that the Pageant of 1933 was the most perfectly timed for this effect of any year since the founding of the worship.

"That year, we actually saw the sunrise at exactly the right time," he recalls.

For the first time, there was sound equipment to carry the scripture reading and sacred music to the congregation, thanks to Howard Millhorn. And radio announcement over a Wichita Falls, Texas, station, was made possible for the first time through the courtesy of Ray Stewart.

A decided improvement had been made in the door of the tomb, this year. Prior to this, participants in the Resurrection scene had just let the door of the tomb fall, when it came time for the opening of the tomb and for the two angels to emerge. But not so, this year, for Reece Russell had had a happy inspiration. For \$2.50 he had secured an old car jack on a track—such as garages use. He had mounted the door of the tomb on the track of this jack, and fixed it so that the door swung open easily, and in a manner unseen by the audience. This has added much to the mystic beauty of the opening of the tomb, and this same old car jack is still in use under the stone of the present tomb.

The attendance of 20,000 persons at the 1933 Pageant, brought to this great event the first official attention of the United States Government, and it was later this same year, that the Secretary of Agriculture in Washington, D. C., granted permission to set aside 160 acres of Government land in the Wichita National Forest Reserve, for use. This all took time and effort, however, and by the time it was actually accomplished, much more space was needed—so, more time and more effort!

H. Suggs directed the Cameron College band in the opening number which called together the Knights Templar for the formation of the Human Cross, under the leadership of Ray Stewart, Commander. Being true to their vow to attend some religious worship on Easter



The Triumphal Entry into Jerusalem, on Palm Sunday. There are over three hundred people in the actual procession through Jerusalem's gateway, including chariots and every ancient mode of traveling.

Photo by Call's Studio

morning, the Knights Templar of Lawton and Comanche County have set aside the Wichita mountain Easter worship, as a sacred keeping of this pledge.

After the reading of the scriptures by Dr. Lamb, Rev. W. B. Slack, pastor of the Centenary Methodist Church of Lawton, gave the morning prayer. Rev. Powell A. Smith, pastor of the First Christian Church of Lawton, led in group singing of the hymns.

The Indian girls of the Kiowa Indian School, Lawton, dramatized in sign language the "Shepherd's Psalm" and "Nearer My God to Thee." The Indians of this community furnish such a tableau, beautifully depicted in their sign language, in every Easter worship in the Wichitas. The particular service of making artificial flowers for the "Rock of Ages" tableau, and the presentation of this scene, is taken over

by a group of ladies from Medicine Park—many of whom were in the congregation from the earlier years.

The teaching of the Gospel to the different races, was written into a tableau for the 1933 Pageant, and has, also, become a permanent part of the Easter service. The Douglass Negro school furnishes a group of students, each year, to assist in this scene, with groups from other races. The American Legion and their Auxiliary always represent a service to humanity.

The lighted chalice and cross represented the presence of Jesus at the Lord's Supper, and each disciple left his place and approached the lighted cross and chalice, as though an actual presence had made the statement that one of them would betray their Master. As each asked, "*Lord, is it I?*" a flash from the cross represented the Divine answer. When

Judas asked, "*Lord, is it I?*" the color of the light was changed from bright and clear, to green—and Judas hastened out into the night.

"Nearer my God to Thee," sang the congregation, as the March to Calvary brought to the hearts of the singers the terrible picture of that which had preceded the death of our Savior.

*"Nearer my God to Thee, Nearer to Thee,
E'en though it be a cross that raiseth me."*

The thieves were on the cross, one on each side of the Master's Cross—The founder of the Wichita Mountain Easter Pageant has never permitted anyone to portray the character of Christ on the Cross. A halo of light depicts the Deity on the Cross; but, first there is an awful darkness, with the dim shadows of the three crosses on the hill. Seven times did our dying Savior speak—and each time is represented by the sudden flash of the bright halo of light over the Master's Cross. Then—there comes an awful darkness. Set up anew in the hearts of the vast congregation is "The Old Rugged Cross," and they lift their voices and sing this old familiar hymn from aching hearts.

A scene of healing brings a happy realization of the undying power of Christ—and then, "The Resurrection," with the triumphant "Christ Arose" ringing out over the mountain tops and lifted to the Heavens in heartfelt gratitude that our Crucified Christ has risen from the dead! The door of the tomb swings open, and the two angels come out to announce to Mary, the Mother of Jesus: "*He is not here, for He is risen.*"

Of this "Resurrection" tableau, the minister says: "The glory of the service was witnessed during the singing of 'Christ Arose.' When the two angels came out of the tomb, each holding a dove as a symbol of peace and good will, they released them and the doves took flight. To the amazement of the congregation and those who took part in the service, the doves

circled around the mountain where the congregation stood, and then came back to the mountain where the action of the service took place. One finally found a resting place on the center cross, where the halo of light represented the presence of the crucified Savior. The other rested upon the tomb, and both remained so until the service was over."

How beautiful and awe-inspiring must have been this manifestation of God's grace upon the Wichita Mountain Easter Pageant! "*And lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him!*" . . . Surely, within their hearts, those who witnessed this phenomenon, must have heard the voice of God: "*This is my beloved Son, in whom I am well pleased*" . . . and must have been deeply stirred by the thought, "All, yes all, I gave for thee—what hast thou given for me?"

Then, in the uplifting effect of the glorious sunrise, which so perfectly greeted the worshipers on the mountain top at exactly the right time, the benediction was spoken. And the crowds came down from the mountain top, and each went his own way with heart made tender once more by the beautiful, sacred portrayal of the last days of our Lord—and His glorious Resurrection.

How I do wish it were humanly possible to list the name of every man, woman and child who has contributed time, hard labor, and faithfulness behind the scenes; every man, woman and child who has portrayed some character in the Pageant itself—and all have done so most earnestly; all who have contributed financially by free will gifts toward making this stupendous Easter service possible; and every writer on Lawton newspapers who has written splendid and awe-inspiring stories which have helped to spread the good word to the world! How I wish that it were possible—



The Last Supper which the Master shared with His disciples in the Upper Room. And when the evening was come, He sat down with the twelve. The Master is saying: "One of you shall betray me."
 Photo by Call's Studio

but, alas and alack, the Portals of Heaven would have to open, and the Great Book of the Trinity would have to be read to secure these names; for all this has been done from year to year with so little thought of anything but to worship the Risen Christ through the Wichita Mountain Easter Pageant, that no complete set of records has been kept by any living person! Nor would the people of Lawton wish it otherwise. They have lifted up their

talents and means humbly and devoutly to God, with no thought of self.

An effort has been made in this chapter to show you how, within a few brief years, this service has grown to include participation by persons from every church and creed; every civic organization; and persons who have no church nor creed, but who come—one and all, —to serve God upon this mountain!

The Light of The World

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."
John 8:12



HE Easter Pageant of April 1, 1934, was glorified by a huge steel cross, which adorned the top of the mountain, and could be seen for many miles in all directions. This cross was the gift of Fred Larrance.

Lighted for the first time on Good Friday, the beautiful cross was dedicated by Anthony Mark Wallock and a group of worshipers who held prayer service and Communion, at that time.

From within his own church and the Medicine Park Sunday School, the minister had organized a board to assist him with the tremendously heavy duties of a religious service now grown to include 500 in the tableaux, and presented in 1934 before a congregation estimated at 40,000 persons. Members of this board were: Leonard Layton, chairman; Chester Snyder, vice-chairman; John Hoover, treas-

urer; Frank Halbison, secretary; Robert Baird representative, and A. M. Wallock, pastor.

The cost of giving the Easter service was now being met by the members of the Lawton Congregational Church. For the first time, the founder of this great religious service granted permission for some plan for receiving free will offering from those attending the services. Contribution boxes were placed at intervals on the long path leading up the mountain.

Again, the sound truck was furnished complimentary, through the efforts of Howard Millhorn,—and this time it had to travel 1400 miles for use in the Wichita Easter service.

The mountain road now was lighted. Those pushing their way to the top of the mountain, where they must be in order to see the service, found the going easier. The trail altars, which had been erected from rocks cemented together, in 1933, each bore a new shrine which por-

trayed a part of the Lord's life from birth until death. These altars were lighted, and had been fashioned with a similarity to the shrines found in the temple of religions at the World's Fair, Chicago, which had been very inspirational to the minister. Many hearts were made more devout and better prepared for the true spirit of the service at the dawning hours, by these lighted shrines.

Because of the early gathering of the congregation on the night before Easter, an hour of sacred music preceded the Passion Drama. The Cameron College Band, under the direction of Howard Way, gave this concert.

With nothing erected to keep the congregation back from the "sets" arranged for the tableaux, the minister looked around for some help, as the congregation swelled. He spied a non-commissioned officer from Fort Sill, attired in a blue uniform instead of the usual khaki.

"You keep the crowds back from the tableau sets," pleaded the minister. And, with no authority other than this plea, the soldier took over the task—a real task, for people crowded and pushed in their eagerness to see.

"But he did a noble job," recalls Wallock, "until later when he, too, became so absorbed in the services that he could only stand and look!"

Music during the tableaux and accompaniment for the congregational singing, was furnished by the high school band of El Reno, Oklahoma, with Fred Pike, director. The human cross, strikingly illuminated by torches carried by the participants, was formed by the Knights Templar, R. A. Yielding, Commander. The scriptures were read from Psalms 116; God's blessing was invoked by Rev. W. L. Broome, Centenary M. E. Church District Superintendent.

Andrea del Sarto's Nativity was depicted—and a beautiful star appeared in the firmament.

As "Holy Night" was sung by Mrs. Ward C. Goessling, of Fort Sill, a halo of light was thrown on the Madonna and Child, in a grotto of stone. And the star rested over them, and the shepherds and wise men knew that they had found the Christ Child. At the manger, they laid their gifts. Floodlights died softly from the Nativity scene, and were turned to the gigantic rock which symbolized the undying faith of the ages—the Christian Faith. On this "Rock of Ages," a cross of green and gold became visible at the close of this tableau.

In keeping with his policy to have each Easter service pay tribute to "Martyrs of the Cross," a picture was given which depicted David Livingston being carried to the sea after his death, by members of the race to whom he ministered.

The director recalls that the "Garden of Gethsemane" picture has always been one of the most striking tableaux in the entire service. There have been many times when the congregation have actually insisted, after the services had closed, that this scene was a great masterpiece thrown upon a screen, there upon the mountain side. As the congregation sings, "In the Garden," the Master kneels in prayer. And, although the picture is silent, the congregation feels with the kneeling figure, the prayer of our Lord: "*O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*"

The hush and beauty of the Garden is broken into by the onrush of soldiers and high priests, led by Judas. In majestic silence, the Master receives the kiss of betrayal from His fallen disciple. Open fires such as the ancients used, illuminate the "Judgment Scene"—and, finally, "Crucify Him! Crucify Him!" come the cries, ever growing louder and louder, from the infuriated mob as they stand before Pontius Pilate. Pilate motions a servant to bring him a basin of water, and he washes his hands of



The Upper Room in Jerusalem, where the Master had the Last Supper with His disciples, and where He washed the disciples' feet giving His followers the supreme example of humility in friendship.

Photo by Call's Sta

the matter—and turns Christ over to the mob.

Nature helped out in a most realistic manner, with the setting for the March to Calvary. A storm came up, just as this part of the service began, and the night which had been beautiful and calm, became black and rolling with heavy clouds which hid the moon; the wind blew fiercely.

"Nature helped to create terror of the suffering of the Lord," says the minister, in speaking of this storm.

With the very words whipped from their lips by the sharp winds, the congregation sang:

*"Though like a wanderer, The sun gone
down,
Darkness be over me, My rest a stone,*

*Yet in my dreams I'd be, Nearer my God
to Thee,*

Nearer my God to Thee, Nearer to Thee!"

Onward marched the procession of high priests, soldiers, women and disciples. The Cross Bearer stumbled—he fell with His burden! Soldiers dragged the thieves along in chains. The congregation pressed forward—and still farther on and on, finally, actually joining the characters in the tableau, so utterly lost were they in their awe-full terror of this picture of the Master being led to His death!

When the great spotlights came on suddenly through the storm and darkness, to light the three crosses on the mountain side, the beams shone over a perfect sea of faces lifted in agony for the Crucifixion!

The services went on quickly to "Golgotha," as the congregation—a large portion of which was now in the cast,—sang:

*"Oh, that old rugged cross so despised by
the world, .*

Has a wondrous attraction for me.

*For the dear Lamb of God left His glory
above,*

To bear it to dark Calvary."

As the halo of light which represented the Deity on the Master's Cross, flashed seven times, literally thousands from the congregation were now a very part of the scenes which portrayed the remaining chapters in the last days of our Lord. Simon Peter, Joseph of Arimathea, and John, the beloved, bore the body of Christ to the open sepulcher, as the hymn, "I Gave My Life For Thee," rang from the lips of the congregation into the very ears of those depicting this picture. People—not supposed to be in the Passion Drama, had to be pushed back from the tomb, before the stone could be rolled into place to seal its door! Never more striking, was the stationing of guards at the tomb! Soldiers, high priests—their work finished, turned away. Christ's followers were forlorn and forsaken in countenance as they went away.

But—no turning away for those of the congregation who by now so completely overran the grounds which had been arranged with appropriate settings for the tableaux, that it was impossible to push them back.

The drama entitled, "The Seamless Robe," which had been written by the director for this particular place in the service, had to be left out, because there just was no space where it could be enacted! The congregation did not know that they had caused this omission, for the minister gave orders that they were not to be disturbed in their zeal to see the service.

Pushing them back would have been a job requiring police tactics.

But it was a beautiful drama—"The Seamless Robe," and had been written by the director under special inspiration, one day while alone in a cottage on the Reece Russell farm. Mr. and Mrs. Russell had left him there at the cottage, with a wood fire burning in the fireplace; and with food on a nearby table—left him there to be alone with his prayers and inspiration for writing on the Easter Pageant script.

Major Edward L. Branham, Chaplain at Fort Sill, stood at the rock pulpit and preached the Easter Sermon. This, with the Spirituals, sung by the Douglass school, represented "The Sermon on the Mount." Major Branham preached the Easter sermon in the Wichita mountain worship from 1933 until he was transferred away from Fort Sill, in 1938. How I wish that it were possible to have a copy of at least one of his sermons to incorporate into this history—for those who heard him year after year, state that each sermon was a masterpiece of the joy and comfort of Immortality!

"*He is not here, for He is risen,*" the angels proclaim—and the congregation picks up the glad news in song, and the mountains ring with that ever-new, ever-precious, old, old, hymn—"Christ Arose." The mass of people gave back—just a little, for the angel choir, and the angels were beautifully intermingled with the congregation. By now, people were leaning against, standing on, or sitting on every available rock which would bring them nearer to the glad Easter story.

The encroachment of the people from the congregation upon the actual setting for the great Easter story told in tableaux, would have worried a lesser man—but, Anthony Mark Wallock? No!

"It was marvelous because the people were



The Garden of Gethsemane. After praying, "Thy will be done," the angel came and ministered unto Him. In the distance is the characteristic Biblical watch tower. The garden is radiant with flowers.

Photo by Call

so interested," he exclaims, and the recollection of it brings a bright smile to his face, and a radiance of joy to his eyes.

However, the minister did realize that the stupendous growth of the Wichita Mountain Easter Pageant had reached a place where they must receive assistance in many ways—he and his little group, if the services were to be able to include the growing number of persons who wished to participate in the sacred drama, and the growing multitudes which were coming from year to year to worship God on the Wichita Mountains.

Realization also dawned, that some organization was going to be necessary for meeting finances. So far, the Congregational Church had been able—and were still willing, but their finances were limited. And the contribution

boxes placed along the path leading up the mountain, had yielded little from their silent appeal for a free-will offering.

The owner of the mountain had opened his pasture land for parking space, and made a charge to cover protection to parked cars. Many there were who thought that this fund went to the Easter Pageant—but not a dollar did the Pageant fund receive from this source, nor did they seek it.

So—in the dawn of the Easter Morn on April 1, 1934, the heart of the founder of the New World Passion Play was both joyous and sad: joyous because of the intense interest of the multitudes; sad because he realized that these particular mountains, "where the very saints had trod," in the sacredness of this great portrayal of the days of Christ, must be left.

Larger mountains must be sought and found!

Something must be done about it—and there was. A very great something, in order that this miraculous, religious service might have its just opportunity. . . The eyes of the entire nation were turned toward Lawton and Medicine Park, at Easter time. It has been estimated that thousands and thousands of persons were turned back from the 1934 worship—because there was no more room on the mountain

side! So this great *something* must needs be done quickly, and was!

The heart of the founder of the Wichita Passion Drama, lifted in a mighty prayer of thanks for this beautiful blessing which had come to his “prayer-child.” Many manifestations of God’s blessing had come to this earnest, prayerful effort of the minister to guide the world to the mountain top in worship on Resurrection Morn.

And Christ Arose

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." Mark 16:6



HAT those who sought to worship the Risen Christ in the Wichita Mountain Easter Pageant, might be able to find room there, it had become apparent that a much larger area must be secured. Probably not all of the thousands who had been turned back from the 1934 worship, because there was no more room on the mountains, felt as gracious about it as did one woman who afterward wrote to the founder:

"I never did get to the mountain top, the crowds were too dense. But I did get to see a few of the shrines on the path leading up. I came away a better woman. I just want you to know that this has changed my life."

The flaming witness for the power of the Holy Spirit, which the Wichita Mountain Easter Pageant had become, and the great hurt of the thousands who were turned away because there was no room, served as a percussion which awakened the business men of Law-

ton, and resounded to the very heart of the capitol of the United States.

Lending his practical forces to the Spiritual ideals of the minister, Ron Stephens, then County Administrator for the CWA, but since made State W P A Administrator, quietly started about the job of securing Federal assistance, aided by a number of business men of Lawton.

The first plan was merely to secure a Federal Land grant and enough funds to move the Easter Pageant to a site which would afford room, and lessen traffic hazard. Over very natural opposition, they were able to get authority under the National Department of Agriculture, for the use of 160 acres of land; and a grant of \$15,000 FERA funds to make the site ready and move what little property the Easter Pageant group had, to the new place.

Then—the WPA came into existence, with tremendous sums of money made available for



Simon Peter's Denial. As the Master walks up the staircase from the trial, He looks with compassion at Peter, who denied Him, or protesting: "Though I should die with thee, yet will I not deny thee." Photo by Call's Studio

public improvements. So, with a larger vision, and great determination, Stephens was joined by others in the efforts toward securing funds for erection of a real New World Holy City. W. S. Key, then State WPA Administrator, was friendly toward the plan, and Myron Groseclose, engineer, was appointed to draw up plans for the reproduction of a real Biblical city. This was not difficult for Groseclose to do, because he long since had been asked by the minister to draw up plans for the replica of Palestine's Jerusalem—for the founder of the New World Passion Drama, somehow, knew that it would be possible some way—some day! . . . "God moves in mysterious ways His wonders to perform"—for those who have faith!

Harry Hopkins in Washington, D. C., had to be in a favorable attitude toward the project of the New World Holy City. Coincidental with the receipt of the plans drawn by Grose-

close, Harry Hopkins also received a group of pictures illustrating various scenes of the Wichita service, taken by Andy Connelly, at that time in the WPA Information Service, for the state of Oklahoma. Thus—the plans were put into the "hopper," but they were not permitted to die-aborning. The project had to be resubmitted several times. Oklahomans die hard! Rejected—so what? Back again, and again, and again!

United States Senator Elmer Thomas and Congressman Jed Johnson, from the Sixth District, were made keenly alert to the fact that the Wichita Mountains, in Comanche County, Oklahoma, had become the religious center for a great mass of people—and would they, great men at the United States Capitol, please do something about it? They would, and they did. They went straight to Franklin D. Roosevelt, Christian President of a Christian Nation.

Using the testimony of "the folks back home," they were able to convince President Roosevelt that this was the most unique and purely unselfish Christian movement in the history of the United States—a movement which included all races and all creeds, and even those which had no creed.

For the promotion of the great, unselfish religion which distinctly served humanity through Divine guidance, a grant was made of \$94,000, which was 100% Federal funds. Not only was the grant made, but the untiring efforts of those back of the movement, got it by definitely "earmarked" by President Roosevelt, so that it was unconditionally set aside for the Wichita Mountain Easter Pageant. This proved a fortunate "earmark," too, when other officials would have taken almost half of this fund, and built a dam some place else with it!

At the same time the \$94,000 was made available, the United States Forest Reserve made their splendid contribution by granting to the Wichita Mountain Easter Pageant an easement of record on 640 acres of land, very clearly defined and definitely limited to the sanctity of this particular service. This land lies within the Wichita National Forest Reserve—in the heart of its beauty!

On January 12, 1935, Myron Groseclose, A. Fisher, and Anthony Mark Wallock took their lunches and spent the day out in the Wichitas, staking out the grounds for Oklahoma's Jerusalem. They planned that the center of the largest stage should be on a level with the highest mountain in the natural amphitheatre which would seat the congregation. From that point, they planned and marked off the grounds for the rest of the quaint city. Not long after that day, work started on the buildings which the United States Government files named, "The Holy City."

The first allocation of FERA \$15,000 and the WPA \$94,000, made possible the erection

of the following buildings in this replica of Jerusalem: the walls and gateway of Jerusalem; Calvary's Mount; the Temple Court; Pilate's Judgment Hall; Watch Towers; Garden of Gethsemane; the grotto of stone which was the reproduction of the ancient sepulcher; dressing rooms, and rock shrines.

Those who do not know the method of erecting these buildings—all from native rock,—exclaim at their ancient appearance. This was masterfully achieved by placing mortar on the inside of the rock walls, and imbedding the rocks firmly into this inward layer of mortar. Thus from the outside, it would appear that the buildings are so ancient that even the mortar has been time-weathered from between the rocks! But firmly are these rock walls intrenched, and there they will stand steadfast from generation to generation.

It was a comfort to the minister to have Myron Groseclose made District Engineer of the Holy City project. Myron and Nalora Groseclose had worshiped in the Wichita Mountain Easter service since 1930. So Myron knew well the "dream city" which it was his delightful privilege to direct, out in the Wichitas.

In speaking of the United States Government participation in the growth of a religious program, Ron Stephens says: "No one had any selfish purpose. There was no personal profit. There was no violation of even the spirit of Government reluctance to be a part of a denominational movement. That is why we could get it over—because there was in it a service to people of every race and every creed."

As they sat and spoke with me—Ron Stephens, Andy Connelly, and Myron Groseclose, regarding the struggle, (*they* didn't say it was a struggle; I had learned that from other sources, and that was why I was there interviewing these men who had been in the heart of the struggle) I caught a new version of the Government's participation. One or another of

these three men kept bringing up the fact that while county, state, and national figures were storming the citadel of the Head of our Nation the founder of the Wichita Mountain Easter Pageant was up in his mountains, on his knees praying about it all! They admit, frankly, that it was a combination of faith and work—and I do not hesitate to guess that the preacher was not the only one who was doing a heap of praying!

There was no politics in securing material assistance from the United States Government. Rather was it the flaming courage of men who dared mightily to champion the cause of the Risen Christ.

At no time prior to this—and not since—has the United States Government taken a part in forwarding any religious service. Founded for religious freedom, the United States of America has a definite constitutional law against setting any one denominational faith up as a model or an influence.

The United States Government's aid in this, speaks eloquently in heralding the news to the world, that the Wichita Mountain Easter Pageant is the very essence of religious freedom!

"The public service has been as it should be in Government aid," says Ron Stephens. "There is a need to recognize and make truly welcome at religious services, the impoverished of our land. The Wichita Mountain Easter Pageant has served the entire Nation! The poorest come and are welcome; the middle class come and are welcome; the wealthy come and are welcome. There in this outdoor service, there is no distinction."

I asked, boldly, if they had any fear that the Wichita Mountain Easter Pageant would lose its purity of faith; or ever become commercialized; or, perhaps, even die, should Anthony Mark Wallock be taken from us "No! None of these!" Their answers came almost as a chorus.

"There are too many people who would guard the Wichita Mountain Easter Pageant with their very lives!" was their unanimous faith. I think Andy Connelly said it first, but I can't be sure, for their answers came at me as fiery darts from each and every one, and I could only sit breathless at the magnificence of their unity of faith—a Baptist, a Catholic, and a Methodist.

Then they spoke of the attitude of the horny-hand workmen, also.

"I would venture to say that every workman out at the Holy City would consider this the happiest work of his life," said Stephens. "They were imbued with extraordinary spirit of enthusiasm."

The workmen camped out at the Pageant site, and they very frequently slipped back and worked overtime, after a full day's work had been done—and would not accept even thanks for it.

The first land grant from the United States Forest Service was made to the Lawton Chamber of Commerce, because there was no Easter Pageant organization incorporated at that time. Later the U. S. Biological Survey took over the area in the Wichitas which included the Holy City land, and the land grant was transferred to the Wichita Mountain Easter Pageant Association.

It was early in 1935 that articles of incorporation were drawn up by the newly formed Easter Pageant Association, and a State charter granted to this corporation. Elected to the first Board of Directors, were: Fred Larrance, C. S. Mitchell, Fred Sponsler, Joe Porter, Ron Stephens, A. A. McCutcheon, and A. M. Wallock. Of the original Board, we find three still serving in that capacity: Fred Larrance, Joe Porter, and A. M. Wallock.

The steel cross was moved from the original site, where it had been dedicated in 1934, and was placed at the top of one of the hills in the



One of the most striking scenes of the service, is the persecution of Christ by the soldiers in the open court, when they placed a robe of mockery upon His body, and platted a crown of thorns upon His head, and struck Him.

natural amphitheatre at the new site. There it stands, throwing out its powerful light as a guide to the pilgrims who come in the dark hours before Easter, each year. All roads lead to the lighted cross, on the night before Easter. A perfect stream of light verges from every direction, almost every angle, toward the Holy City, where its lighted cross says: "Come, ye who seek Jesus of Nazareth!"

A roadway 1000 feet long and one mile

wide, was constructed for parking space, and there were 16,000 vehicles handled there in the 1935 traffic. There was now room for all who came. No one had to turn back.

Do not picture Anthony Mark Wallock as dashing madly about behind the scenes before the Prologue begins—frantically doing last minute work. Your picture would be erroneous. If you would have a masterpiece of precision and beauty, picture him as kneeling some place

high on one of the mountains—away from the crowds, behind a granite boulder, praying! This information does not come from the minister, but it comes from a man who knows! Remember this, next time you sit in the Holy City, waiting for the Prologue which heralds the coming of the Passion Drama, and lift up your own prayers in “One Accord,” as did the believers in the Upper Chamber on the Day of Pentecost. Lift up your prayers for the Sacred Intentions of the Wichita Mountain Easter worship, which glorifies the Risen Christ.

Immortality for those who are not af-frighted, but who seek Jesus of Nazareth, was again a dynamic inspiration and influence to the minister, as he bid “Fare thee well,” to Ernest Hull, who was injured fatally when a train hit the car in which he was riding home from work.

A college graduate who had had a terrific struggle through the depression, Hull had a remarkable ability to grasp the plan of the director’s vision for a particular work for the Easter service—and a combination of artistic and engineering ability to perfect those plans.

Never shall the minister forget the talk on Immortality which he and Ernest Hull had, a few months before Hull was killed. It was at the night-fall hours. A group of men had been working at the Pageant site. Someone lost the keys to one of the automobiles which they had driven out to the mountains. Hull and Wallock waited out in the mountains, while the other men took the available car and went to Lawton for duplicate keys for the locked machine.

The two men built a camp fire. As in obeisance to the mystic power which hovers over God’s mountains, for the heart that is attuned to Him, the two men talked at length regarding Immortality.

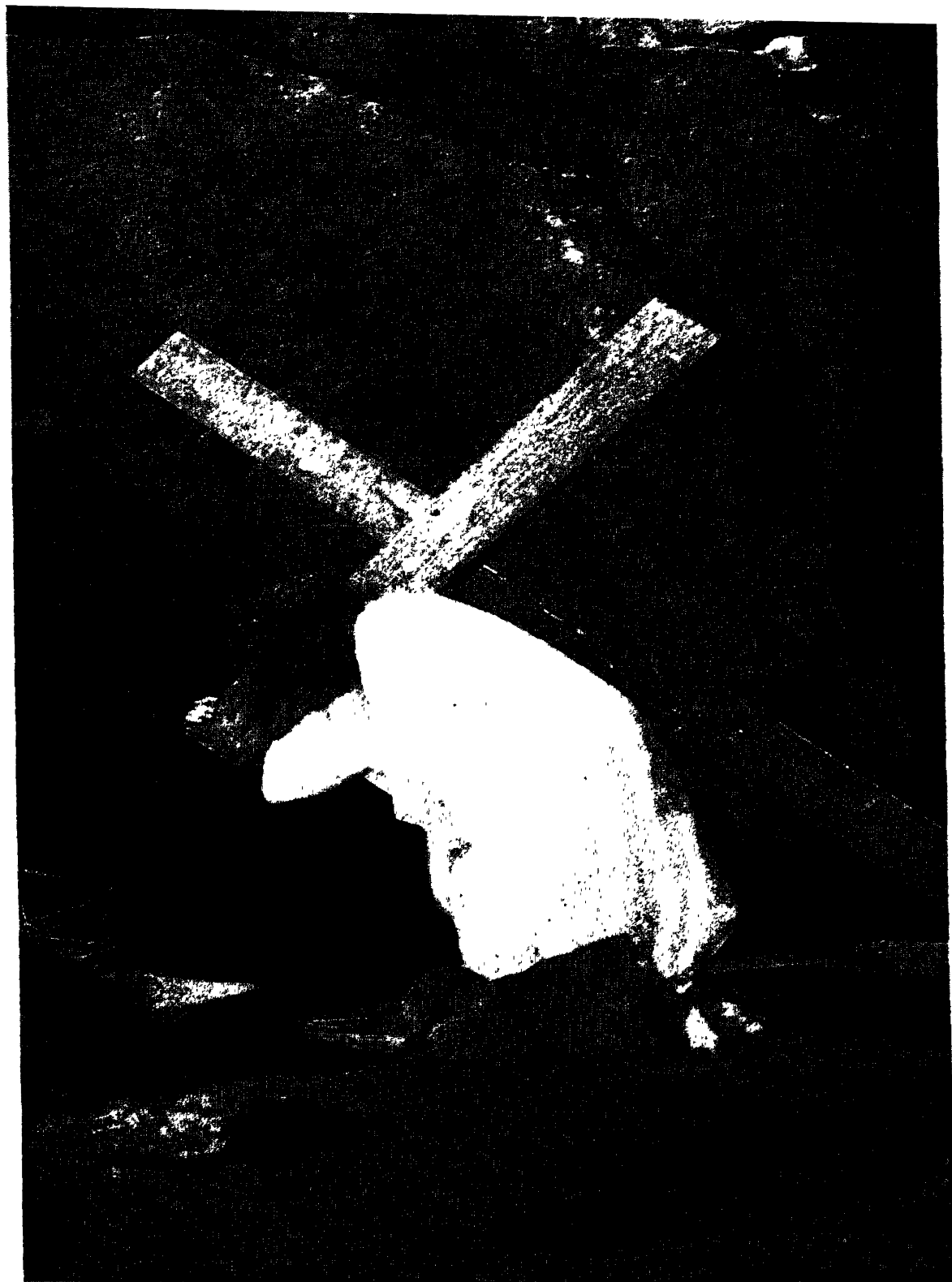
Vivid memories of this conversation under the spell of the mountain-quiet, came to the minister as he sat by the bedside of Ernest

Hull, early in 1935, during the three days Hull lingered after he had been injured. Anthony Mark Wallock was so moved and so impelled by the inspiration and challenge of these memories, that he wrote the script for the 1935 Easter Pageant there in the corridors of the Fort Sill Hospital. Never leaving the hospital but pausing often in his writing to go to the bedside of the unconscious man, the author completed this great task of writing within these three days. The great, uplifting power of Immortality—drawing him and holding him; and inspiring him!

Thus, the theme of the 1935 worship in the Wichitas: “Christ Arose,” was a tribute from the founder of this service to the beloved friend who had gone on ahead to the New Jerusalem, to behold the Risen Christ, who had made Im-mortality a glorious actuality!

To the founder and to others who were among the early participants in the labor and service of the Easter Pageant, the beautiful stone at the doorway of the present tomb stands as a monument to Ernest Hull. Hewn for the rock tomb on the second mountain at the original site, in 1932—it was moved to the permanent grounds when the Holy City was built in 1935, and it is still in use. So although Ernest Hull never got to worship with them at the new site, his work, both tangible and intangible, stands there as a beautiful monument to his faith in the Risen Lord. “*Seest thou how faith wrought with his works, and by works was faith made perfect?*” (James 2:22)

On Sunday afternoon, March 31, 1935, people from southwest Oklahoma joined Lawton in dedicatory services for the Holy City. The laying of the cornerstone was impressive—and would have been more so, could the stone have told its own story. It is a beautiful stone of black granite, twenty by thirty inches. Beneath a raised Latin cross the following was inscribed: “1935, Dedicated to the Memory of



Our Blessed Lord Jesus, Whose Life Was Offered As Our Example, Wichita Mountain Easter Sunrise Service. Founded 1927 by Rev. A. M. Wallock."

What could the stone have told that the world did not know? It could have told how the minister had suddenly come upon it a few days prior to the "official laying" ceremonies. And how he had tossed it down a mountain side because it had his name carved upon it! So completely has Anthony Mark Wallock effaced himself from personal glory and praise for the mountain services, that he did not want his name on the cornerstone! The stone could have told, also, of the message which was secretly carried to Lawton by one who had spied the minister as he threw away this tribute to himself . . . and of how a little group of men went out alone, making certain the minister was kept busy elsewhere, and had searched for and found the stone—and set it in concrete! Then and there the cornerstone was firmly "laid"—and later dedicated with the official ceremonies.

We call attention to the error made in the date on the cornerstone. Whose error it was, the founder does not know—but he does know that the Wichita Mountain Easter Pageant was founded in 1926, rather than 1927 as stated in the inscription on the cornerstone.

Historical information concerning the origin of the service was placed in a sealed copper box in a receptacle left for that purpose beneath the cornerstone.

Ron Stephens represented the United States Government, in releasing the buildings at the New World Holy City, to the Wichita Mountain Easter Pageant Association. Major Edward L. Branham, Fort Sill Chaplain, preached the dedication sermon. Scripture was read by Dr. John Lamb, and the delivery of the Charge of Service to the Board of Directors, was made by Rev. W. B. Slack. E. N. Elsey, Lawton High School music director, led the congrega-

tion in singing hymns.

Grateful for this wonderful blessing which had come to more perfectly mold and crystallize his life-long dream of a world seeking and finding the Risen Lord at Easter time, the Reverend Mr. Wallock offered the prayer of benediction—seeking God's grace upon the place where many would come in "*hunger and thirst after righteousness.*"

While the little group of worshipers dedicated the Holy City, groups of people in fifteen different southwestern Oklahoma cities were busy rehearsing for the sacred portrayal of the scenes from the life of Christ.

Inspired as he had been when writing the 1935 Pageant script at the bedside of his friend, Ernest Hull, the minister had seen the vision of more and more people fleeing to the mountains to find peace in worship of God. With this in mind, he and C. S. Mitchell, at that time manager of the Lawton Chamber of Commerce, had gone to various towns over the southwestern portion of Oklahoma, seeking a group in each to take a special part in the coming Easter Pageant. His earnest invitation was met gladly and graciously.

Further organization within the newly formed Easter Pageant Association, gave him the assistance of the following committees: publicity—Ted Warkentin, Bert Thompson and Max Brock; scenic artist—Mrs. Myron Grose-close; robes—Mrs. W. Baird, Mrs. W. Mays, Mrs. Clyde Bowlby and Mrs. C. S. Watkins; electricians—L. Layton, J. Hoover, G. Clements, and Mr. Murray; wings—Mrs. J. Hoover, Mrs. J. Hinson and Mrs. L. Layton; assignments—E. L. Woesner, and personnel director, Reece Russell.

Easter came late, this year, April 21, and Spring had added all her glory to the beautiful setting for the hours of worship upon the mountain side.

The Prologue opened at three o'clock in the



The March to Calvary. The Master falls the first time. This is one of the most impressive scenes in the Passion Drama. The cross used in this scene, weighs one hundred and twenty-five pounds.

Photo by Call's

morning with the "Call To Worship," by the brass band quartet, Cement, Oklahoma.

The *a cappella* choir was an innovation at the Easter worship in 1935—and they added much to the musical selections for the service. "The Seven Last Words," by Dubois, was given by the choir, with Byron Aycock soloist in: "Father Forgive Them For They Know Not What They Do;" Kenneth Ward soloist in: "I Am Athirst;" and Glen Mullen and Warren Wolverton soloists in other parts of this selection.

More and more Knights Templar had come to Lawton to join in the great human cross, with Fred Call, Commander. They also led the congregation in the Lord's Prayer.

Floodlights had been carefully arranged so as to "pick up" only the scene desired—leaving the balance of the Pageant settings in darkness.

Therefore, each of the twenty-four tableaux given, was a gorgeous living picture, set in the dim outlines of quaint buildings nestled against the dark background of mountains.

There were 1200 persons who had special characterizations in the 1935 Easter Pageant—by their works showing forth their faith. Giving to the world the visual conception of actualities from Christ's life, crucifixion, and glorious resurrection. And 82,000 Spiritually-hungry persons were in the congregation—and they were well fed!

A reporter from a metropolitan newspaper in the eastern section of the United States, came to cover the Easter Pageant.

"Why did they send me here?" he wondered, aloud to the minister. Then he explained his wonder: "My job is to cover executions. I have witnessed twenty-six, and have written

them up from every angle. But, this is the first time I have ever been sent to cover anything like *this*."

Quickly the minister asked him, "Of those twenty-six men whom you saw executed, what was their general attitude toward Immortality of the Soul?"

"Only two were indifferent," replied the reporter—and Director Wallock looked deeply into his eyes, and quietly turned to duties connected with directing the Easter worship . . . but, not before he had sensed that the reporter no longer wondered why he had been sent to cover this sacred portrayal of the crucifixion of the Savior, who said unto the world: "*Come unto me*." Even to the thief on the cross by his side—the believing one, he said: "*This day shalt thou be with me in paradise*."

Came the dawn, bringing to the congregation in the Wichitas the living picture of the resurrection. "He is risen," the angels told Mary; and, as the glad tidings reached the eager listeners, there was the precious reminder

of His promise made to believing hearts:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also."

The beautiful story in song, which tells of that place which He has prepared for us, rang out over the mountain side, as "The Holy City" was sung by A. Fisher. Angels formed a magnificent screen which completely covered the tomb. Hearts were made tender, and joyous faces just naturally lifted to the Heavens above, there to behold the great handiwork of man—the airplane,—with its human pilot, Art Goebel, sky-writing the benediction of Immortality: "Christ Arose." . . . This was the first year of worship at the New World Holy City, where the Wichita Mountain Easter Pageant had been so splendidly established, after it had outgrown the cradle of its nativity—"And God saw that it was good!"

Peace of God On Earth

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7



NITED in heart and mind with the worshipers at the Wichita Mountain Easter Pageant, Franklin D. Roosevelt, President of the United States, sent a personal telegram to Anthony Mark Wallock on Easter Morn, April 12, 1936. This message was broadcast to the congregation of 100,000 gathered in the Wichitas to pay tribute to the Prince of Peace:

The White House, Washington, D. C.
Rev. Anthony Wallock,
Director Easter Pageant

People over the Nation, who could not be physically present at the 1936 worship, "attended" in mind and heart by tuning their radios to the broadcast of the Easter Pageant in the Wichitas. WKY handled the broadcast, feeding more than two hundred stations in the NBC hook-up.

Daryl McAllister, now head of the traffic department of WKY, recalls that getting ready

To all of sincere faith, the dawn of this Easter day in the Wichita Mountains will bring the same message of hope that the Angel of the Resurrection brought to the Holy Women at the tomb of the Master in the hills of Judea. The message of that first Easter "He is risen" has ever since symbolized faith and hope and newness of life and still has power to strengthen and sustain. In gratitude for all the rich gifts this Easter brings, I join my humble prayers to those of my countrymen wherever they are gathered this morning.

FRANKLIN D. ROOSEVELT



March to Calvary in 1933, at the original site. Notice Mt. Scott in the background; and the first tomb and cross. The man in the foreground, A. J. Harvey, was the main character in the first garden scene.

Photo by Call's Studio

for the broadcast involved many intricate details.

"Lines had to be set up—several dozen miles of wires out to the mountains," McAllister tells me.

All arrangements were under the personal supervision of Engineer Earl C. Hull, who founded WKY in 1920.

Earl C. Sutton, head of the WKY continuity department at that time, is, to Anthony Mark Wallock, another Immortal Soul whose work had a definite place in the progress of the Wichita Mountain Easter Pageant, before his death, which occurred Jan. 19, 1938. A man of unusual individuality, although deeply loved by all who worked with him, Sutton showed his true self to few people. But—kindred spirits, Sutton and Wallock, for Sutton had the heart-hungry longing to be able some day to serve humanity in the mountains, too. Not the

Wichitas, but the Ozarks, over in Arkansas, where he would control a country newspaper. So—they spoke to each other their most intimate dreams and longings. And from this talk, was born a remarkable, atmospheric story of the Wichita Mountain Easter Pageant, written by Earl Sutton. This story was published in Colliers magazine, and held the honor of page 1 in that particular issue.

Perry Ward was the announcer who handled this first broadcast of the Easter Pageant, and, in his magnificent way, he brought to the Nation the beautiful word-pictures of the Passion Drama. But behind the scenes, many, many months prior to the first broadcast, a little newspaper woman, Beth Campbell, then with the Daily Oklahoman, now the special Associated Press correspondent in Washington, D. C., who handles Mrs. Franklin D. Roosevelt's publicity, did the first plugging toward getting

the attention of NBC for a broadcast of the Easter Pageant.

There were 65 cities and towns of Oklahoma and northern Texas represented in the 1936 cast. No longer was it possible to print a complete roster of those taking parts, as had been done on the program of 1935, for now there were 1400 in the Passion Drama and approximately 600 others in the Prologue preceding it. Twenty-four tableaux presented the sacred pictures. Mrs. L. M. Ginsman was chorister of the Passion Choir, and Mrs. E. Bates, manager. Mrs. Bates also sings: "The Palms" each year.

A great reader, a deep thinker, and a man who keeps ever abreast with the needs and heartaches of a burdened world, the minister has had greater and greater visions of the power of God in uniting the entire world in the *"peace of God which passeth all understanding"* but which shall *"keep your hearts and minds through Christ Jesus."*

There are few persons living who have not known suffering and sorrow and even stark tragedy! With this realization an ever present factor, the needs of a heart-broken world have become embedded in the annual script for this outdoor worship on Easter Morn.

The quaint city out in the Wichitas had a number of additions by the time the 1936 worship occurred. A second allocation of WPA funds had provided for the erection of the Lord's Supper building; Herod's Court; Pilate's Temple; a power line leading from Medicine Park, five miles to the east of the Holy City; a permanent public address system; the beautiful Chapel; a lodge for the custodian of the Holy City; the telephone system connecting each "set" with the control room; the completion of the control room, started in 1935; and a greatly enlarged parkway for automobiles.

It is in the control room, that Director Wallock is to be found during the Prologue

and Passion Drama. With headphones clamped to his ears and with a mouthpiece to his chin, he looks very much like a regular telephone operator—but his is the master voice which directs every scene in this tremendous spectacle lifted up to glorify Christ.

From the Chapel, much of the sacred music is broadcast for the Pageant scenes. This little Church in the Wichitas could also be classed as a religious art center. Persons who find beauty and inspiration in sacred paintings, revel to their hearts' content before the works of art in the stone Chapel at Oklahoma's Jerusalem.

Built to withstand the elements, the walls of the Chapel are four feet thick. Myron Groseclose, engineer of the building program at the New World Holy City, tells me that the tower room of the Chapel is four stories high; and that the outside of the building was modeled from the Old World temples. Having no available architectural designs of the inside arrangement of these old places of worship, however, the Wichita Chapel is a duplication of the interior of the oldest Church in America which could be considered suitable, according to Groseclose. So the inside of our Chapel is a duplicate of the interior of the Church in Alexandria, where George Washington worshiped. It is both unique and beautiful.

A piano stands at the front, near the beautiful pulpit, and musicians who visit the Holy City are welcome to slip into the Chapel and play the piano or sing. Others, who are not musicians, slip into the quietness of this sacred Chapel, and kneel to pour out their hearts in prayer. One tower of the Chapel is built to house a great pipe organ—when the Holy City can have a pipe organ! The other tower is built for the minister's study—just waiting until it can be furnished.

In 1936 a new system was worked out in the dressing rooms. The age-old adage: "what

is everybody's business, is nobody's business," had proved too, too true in this gigantic task of getting costumes cleaned and pressed and back each year ready for use. Mrs. Winnie Mays, one of the faithful workers in the Easter Pageant since its beginning, was appointed charge of costumes. With her co-workers giving assistance, we now find each garment labeled; carefully folded into a large, flat box; and the box bearing a label identifying the costume it contains. The master keeper over all costumes knows where they go; and sees that all garments are kept in their proper place. People who portray characters in the Easter Pageant just present themselves as ready, and there is someone to check out the proper costume. There are still others of these "behind the scene helpers," whose duty it is to take certain characters and assist them in getting the robes on in proper fashion; then the characters are given over into the hands of make-up artists; ready, at last, each character reports to the proper "captain," and awaits with others of that particular group, the master voice from the control room.

Robes now used in the Easter Pageant are gradually being improved in quality of material—yet, very slowly, because of limited funds. It was a great joy to the founder of the Pageant to receive the gift of two gorgeous "Christ robes" of satin, beautifully designed, from Mrs. Myron Groseclose, who was scenic artist for the Pageant for several years. One of these robes is used in the "Triumphal Entry," and the other in the "Garden of Gethsemane" scene.

With radio stations over the United States plugging announcements of the Passion Drama weeks and weeks before Easter, another source of information had reached through the spaces and bid the world's attention to the Holy City in the Wichitas. The Oklahoma City Times on April 3, 1936, carried Alpha Hart's full page

of pictures taken from scenes in the Pageant, captioned with the streamer headline: "Lawton's Mammoth Pageant Easter Morning To Be Nation's Largest." The Boston Sunday Globe, Washington Post, New York Times, and other metropolitan newspapers over the Nation, carried feature stories about the Wichita Mountain Easter Pageant. And it brought genuine joy to those who knew him, that more than thirty of these metropolitan newspapers carried the story written by Carl Mann, of Cache and Lawton, who was then a young man with a brilliant mind—but no job. And it was his story of the Easter Pageant which brought him profitable attention to his writing ability. Newspapers in many states published "maps" showing the way to the Holy City.

Every highway to the Holy City was marked with special markers, for one hundred miles in each direction with extra markers in the Wichita Forest Reserve, where there are many, many roads winding around the mountains. At least seventeen states were represented in the 1936 congregation, according to Associated Press. One group of four cars came from Orlando, Florida; one car from the District of Columbia; others from Minnesota, Nebraska, Missouri, Wyoming, Tennessee, and, of course, all states surrounding Oklahoma, and others.

The theme of the 1936 Easter worship, "Peace On Earth," was beautifully wrought out with three groups of tableaux. The first group, "The Way—The Teaching of Our Savior," included the scripture reading and the congregational singing, led this year by Rev. Merritt LaGrone, pastor of the First Methodist Church, Lawton. The Knights Templar Cross Formation depicted "Praise," as they were led in the Lord's Prayer by their Commander, Roy Sauerman.

The Prologue might be termed the "preparatory service." The old, familiar hymns which are always used in the Prologue, and



Upon Calvary's Hill, the thieves are placed upon their crosses, but the Master stops in earnest prayer. The center cross bears witness of His presence by a halo of light, only. No man has ever portrayed this part.

the touching beauty of each tableau, cannot fail to bring to the heart of the earnest worshiper, a humble spirit. *"Create in me a clean heart, O God; and renew a right spirit within me."*

Events taken from the life of Christ, were grouped as: "The Truth—The Agony And Suffering Of Jesus."

The books of prophecy in the Holy Bible tell us that Christ was born to be a high priest. The Jewish law for consecration for this ministry made very definite requirements. After Christ had fulfilled all other laws of consecration, there was yet another law which He must fulfill: a law which required a great, sacrificial offering from each consecrated priest. Christ's sacrifice was the Supreme Sacrifice—His own life! He was betrayed by one of His own Apostles; sold for thirty pieces of silver; tried before Pontius Pilate; hanged upon the Cross; was buried; rose from the dead; ascended into Heaven; and sitteth at the right hand of God, the Father, from whence He shall come again to judge the living and the dead!

Immortality! God's gift to the world

through the fulfillment by His only begotten Son, of all law and all prophecy! Does the world hunger for the realization of this? Come—sit on a mountain side in Oklahoma's Jerusalem, on the night before Easter—any Easter. See for yourself. It will be the shortest night you ever spent awake!

Replicas of the shrines of worship of five different races: Indians, Chinese, Japanese, Hindu, and Negro—with the Christian shrine rising above all, formed the final tableau of the 1936 theme: "Peace On Earth."

Three tepees represented the American Indian. In front of these tepees, were a group of Indians, each with his bow and arrow. In their midst was a French missionary, carrying a tall, slender, black cross. In front of a pagoda stood the Chinese race, worshipping a huge dragon idol, fourteen feet long. A Japanese torii, with sharp roof and drooping eaves, was the shrine which held their Buddha, copied from those which occupy prominent places in the sacred temples of Japan. The Hindu race stood in adoration before the model of the sacred cow, worshiped by the natives of India.

Negroes carried palm branches, as they gathered about their shrine, and awaited the call from the Christian race.

The call came from the Christian shrine. Specimens of physical perfection pounded "swords into plowshares" on a giant anvil. At the first ring from the anvil, all races were drawn from their own shrines. Moving doubtfully and as in bewilderment, at first, and then—as realization dawned that the call was really for each and every one—they came joyously. *"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."*

A brightly shining sun rose over the Christian shrine, and all races became grouped into a solid formation, marching toward the rising sun. The Buddha was carried by the Japanese to the Christian shrine—but there it was placed upon the ground, while the missionary raised the cross! The races disappeared into the rays of the sun, as an airplane came out of the mist over the mountain tops with Art Goebel sky-writing the benediction: "Peace On Earth."

Before the year 1936 had ended, the little stone Chapel out in the Wichitas was the scene of the christening of a baby. The infant son

of Billy Mills, superintendent of construction at the Holy City, and Mrs. Mills, was christened by the Reverend Mr. Wallock in a beautiful ceremony during the Christmas holidays.

The christening of the Mills infant took place on the day of the WPA dedication of the newly completed buildings. This dedication released the project from the federal authorities which had done the construction to the Wichita Mountain Easter Pageant Association. Congressman Jed Johnson, Sixth District, was the principal speaker, representing the United States Government.

Dr. John Lamb spoke of the religious benefits of the annual Easter morning worship in the mountains. Joe Reed, President of the Lawton Chamber of Commerce at that time, presided over the dedication ceremonies. Music was furnished by a group of singers from over the county, accompanied by a band assembly from Cameron College.

For the Chapel service, a mixed quartet from the First Methodist Church, Lawton, sang. . . . Rev. Wallock spoke the benediction . . . and the Wichita Mountain Easter Pageant Association was now in happy possession of the New World Holy City wherein they might worship, with the multitudes who would gather with them in the south central portion of our great Christian Nation.

For World Faith

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.



HE PRELUDE for the Passion Drama on March 28, 1937, was built around the theme of how faith has helped humanity. This was strikingly illustrated by the tableau which used "The Four Horsemen of the Apocalypse." The gray horse represented Famine; red, War; black, Death; and white, Victory.

The four horsemen came to the Lighted Cross, but only Victory stayed. Famine turned away from the Lighted Cross, carrying in his wake a group of Negroes. . . . Famine took all their strength, and they dropped by the wayside.

War turned away from the Lighted Cross, followed by wounded soldiers, who fell on the plain.

Death rode away from the Lighted Cross, and after he had passed, there appeared a scene of Flanders Field, where poppies blow, and with the graves marked by crosses.

Famine, War, and Death, overcome through the sacrifice of the noble living, disappeared; Victory remained at the Lighted Cross!

"Despite the throes of war-planning Europe," the director of the Easter Pageant told an Associated Press reporter, come to cover the 1937 service, "and the civil strife of many nations, we hold fast to the theoretical teachings of Christianity as it applies to individuals and the world."

Inspiration for the theme of "World Faith," came to the minister as he attended the Second Parliament of Religions, held during the Century of Progress, in Chicago. The Parliament of Religions has for its goal: "to unite the Inspiration of All Faiths—upon the solution of Man's present problems." The Parliament of Religions "speaks Anthony Mark Wallock's language!"

It was during the rehearsals for the 1937

Easter Pageant, that the first full-length movie was made of this event. These movie films were made by Andy Connelly for the United States Government files. And, those who are in the "know," say that it was Andy Connelly with his motion pictures that kept our Government officials in Washington, D. C., informed and enthusiastic about the unprecedented Government participation in a religious drama.

These films have been the means of bringing information regarding the Holy City and the stupendous religious spectacle given there each Easter, to our own State, also. These films have been shown in every county in Oklahoma—to civic clubs, schools, churches, private social activities, editors meetings . . . and, of course, to the people of Lawton, where the crowds were so great that they had to be shown twice the same night, which was the "preview showing" of the films.

"We get more calls for the Easter films than any other films which we have in our project files," Andy Connelly tells me . . . and then he grins and admits: "Everytime Myron Groseclose can catch as many as three people together, he wiggles his finger at me—and I come running to show them the films of the Wichita Mountain Easter Pageant!"

Proud of the Easter Pageant—yes! But, humble about their own efforts in its service, and only desirous of helping to give to the



The first tomb, built in 1928. The stone of this tomb fell forward.
Photo by Call's Studio

world the true spirit which rules this service and which actually is the very essence of unity of faith!

Reporters from great cities, and many others who do not grasp the purity of faith which is the very foundation of the Wichita Mountain Easter Pageant, come into our midst and start to argue: "Hire actors from Hollywood; get directors who are professionals, and who will 'boss' the people

taking part! Make this the biggest show in the world—here's your chance!"

Two factors defeat this argument: First, by the time they sit through one of the services, they *know* that this is not a show—and most of them then go away humble in spirit because of the visitation of the Holy Spirit of the Trinity. Second, if they open their mouths to emit this argument to the people of Lawton, or elsewhere, who have had any part in the progress or production of this Easter worship, they are told some such words as Jimmy Hysaw used, kindly, yet firmly, to a representative of a national magazine, who had not yet seen the Easter worship:

"In days when all this actually happened, there was not a single actor in the group; not a trained voice, and chances are, not a trained musician, in the entire group of Christ's followers. To make it natural, just as it actually happened—you couldn't do it except to pick up everyday people to do it!"

Dr. H. S. White of Oklahoma City Uni-

versity agreed with this theory, too. He felt the sincerity of faith which governs each character taking a part in presenting the living pictures in accord with the realities of Christ's life. A great newspaper quotes Dr. White as saying: "Did I not say it is the same crowd which followed Him on the mountain sides of Galilee?"

Oklahoma's Governor E. W. Marland attended the 1937 Easter Pageant, and spoke to the congregation, extending greetings from the State Government to the Holy City.

Not so many were in the congregation, this year, because of the weather, just twenty degrees above zero. But, there was an estimated 75,000 present. There were approximately 400 house trailers on the parkway by the time the Pageant started, and these were hospitably opened to as many as could get in, affording shelter to many until the services opened at three-thirty in the morning.

There were 1600 in the Passion Drama in 1937, and about 600 more in the Prologue. Huge bonfires were kept going to keep these participants as warm as possible. The thoughtful minister sent out word that any who did not feel strong enough to brave the cold through the tableaux, would most graciously be excused from doing so. How many walked out on him? Not one! But the bitter cold fought against their strength, and four persons in the cast fainted and had to be carried from the services. One girl became so numb from the cold that she could not walk, and her "captain" had to carry her from the "Rock of Faith" tableau. But, the congregation never knew of the suffering of those who were presenting the Passion Drama, until long after the services had ended. A tremendous amount of courage and will power they had—these people who worshiped God through presentation of the beautiful and awe-inspiring living pictures; and, most of all, they had faith!

"The services progressed much better than the previous year," says the director. "I was well pleased, in spite of the weather. It certainly showed courage on the part of the participants, as well as the congregation, to brave the chill winds. These people served notice on the world that religion is not a dead issue!"

Regarding the loyalty of the participants in the Easter Pageant, I want to give you some beautiful lines written by Sergeant C. E. Logan, Fort Sill. A soldier for his country, Sgt. Logan is also a writer and a poet. For many years he has taken the part of one of the Disciples in the Easter worship. These lines are taken from an unpublished article written by him and presented to Anthony Mark Wallock, from whose kind hands it came to me:

"Each and every one was in place and ready to carry on. Warmed by an inner fire. A fire that defied cold winds. A fire given by a great and merciful God, who had tried His people and found them not wanting. Just as the bright blue of morning light settled over the hills, these people started wending their way to warm homes and comforts that would compensate them for a night of bitter discomfort.

"Not on one face was written the torture of a bad night, but rather were those faces bright and beaming radiantly. They had given something and in return were paid in measure far greater than gold. Had you beheld those faces, then you would understand that in the Holy City on Easter Morn is something more than rock and stone, color, pageantry, and curious spectators. They have seen their Redeemer."

World Faith! Appropriate scriptures read by Dr. John Lamb—Dr. Lamb has a marvelous radio voice, and as his reading of the scripture is broadcast to the multitudes each Easter on the mountains, his earnestness and his magnetic personality grip the congregation and there is a hush so intense that not a word of his reading is missed. As Dr. Lamb has taken

trips over Oklahoma and over other states, during the many years he has had this particular part in the Easter worship, it has frequently happened that people have responded to an introduction by saying: "I have heard you read the scripture at the Wichita Mountain Easter Pageant; I shall never forget it!" To those of us who have heard him from year to year, it is not surprising that the world remembers. This is but another evidence that the world recognizes those who are truly sincere in their devotion to the Master of us all!

The Prayer of Faith: "Our Father who art in Heaven," led by the illuminated Knights Templar Cross and Wendell Cottingham, Commander—how beautiful upon the mountain is this human cross!

"All true religion begins with the Fellowship of Faith," says the minister—and this theme was written into the Prologue and Passion Drama. "Without vision the people perish"—"Upon this rock I will build my church"—"Faith of our fathers living still, in spite of dungeon, fire and sword"—A working faith will bring peace on earth—"A lamp unto our feet, a light unto our path"—and other actualities of a flaming faith, were presented in the Prologue.

The Faith of God: "*For God so loved the world that He gave His only begotten Son*"—and the need of the world for Faith in our Youth: "If we save the children of today, we shall save the Nation of tomorrow."

Scenes depicting actualities from the ministry and last days of Christ, were grouped under the theme: "The Faith of the Suffering Will Bring Universal Brotherhood."

The minister recalls that during the "March to Calvary," a group of Indian women unconsciously became a dramatic part of this scene.

"The wind blew terrifically," he says, "and this group of Indian women, wrapped in their brightly colored blankets, ran along with the

characters portraying the March to Calvary. It was their own impulse. They did not know that they were in the picture, but they ran on—then farther and farther! Tears were streaming down their faces. Their intense feeling and tears—their running along the March, gave great realism to the scene!"

The "World Fellowship of Faiths" was wrought out in a magnificent picture of the world upheld by three races of men. Other races were assembled in such a manner as to form a five-point star, with the up-held world in the center.

The Prayers of Eleven Faiths, were given. These prayers were compiled by Kedernath Das Gupta of India, one of the two General Executives of the World Fellowship of Faiths—a second Parliament of Religions. Used in the Wichita Mountain Easter Pageant as written by Kedernath Das Gupta, these prayers rang out over the mountain side presenting a striking revelation of the unity of worship within the hearts of all races and all creeds:

PRAYERS OF ELEVEN FAITHS

INVOCATION

Teach us, O Lord, to see Thy life in all men and in all people of Thine earth.

BUDDHIST

All praise be to the Lord, the Holy One, Perfect in Wisdom. I go to the Enlightened One for refuge, I go to the Law for refuge, I go to the Brotherhood for refuge.

CHRISTIAN

Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth, as it is in Heaven.

CONFUCIAN

Oh, revere! Oh, revere! God is glorious. Help me to bear this burden on my shoulders, And show me the glorious virtue and conduct.



The Angels of the Resurrection kept their silent vigil at the tomb, although they were not always visible. Twin sisters have portrayed these characters since the first service. Taken in the year 1933.

Photo by Call's St

HINDU

Let us meditate upon the adorable light of the Divine Vivifier, May He direct our minds.

JAIN

Adoration to the Lord, the Destroyer of foes, the Supreme Ruler, the King of those who have attained Victory.

JEWISH

Hear, O Israel, the Lord is our God, the

Lord is One. Blessed be His Name whose glorious Kingdom is forever and ever.

MOHAMMEDAN

There is no deity but God! All praise be to God, the Lord of all the worlds, The Merciful, the Compassionate. The Master of the Day of Judgment.

SHINTO

All ye men who dwell under heaven! Re-

gard all beings as your brothers and sisters. You will then enjoy this divine country, free from hate and sorrow.

SIKH

The One Supreme Being, whose name is Eternal Truth, The Creator, the Spirit, devoid of fear and enmity, Immortal, Unborn, Self-Existent, the Enlightener, The Bestower of Grace, Glory be to Him.

TAO

To know the Eternal is enlightenment. The Divine Way is the asylum of all things, the good man's treasure, the bad man's last resort.

ZORASTRAIN

Blessed was the Thought, and blessed was the Word, and blessed was the Deed of the Holy One. Purity is the best gift. Happiness is to him who is pure for the sake of purity.

BENEDICTION

From unreality lead us to truth. From dark-

ness lead us to light. From death lead us to Immortality.

As the benediction was spoken in unison, the races left their places and assembled together. Angels came out of the mist, and mingled with the races—and the earthly city became intermingled with the heavenly city. As the angels covered the mountains and holy sentinels pointed the way, all races moved toward the World Church, while the Passion Choir sang: "Hallelujah Chorus." Then—"Calvary," was sung by M. H. Hamilton, and the multitudes in the Wichitas lifted their eyes to the heavens and beheld the benediction written across the sky by the ace-flyer, Art Goebel. As though a veil in the Heavenly Temples were slowly drawn aside to reveal the benediction, this gorgeous sky-writing appeared: "World Faith"—a banner flung across the heavens to bless the up-lifted hearts of the worshipers in the Passion Drama of the New World.

For World Friendship

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." Isaiah 41:8-9.



ANY EARNEST friendships which have furnished inspiration and encouragement to the founder of the Wichita Mountain Easter Pageant, have come into his life in striking ways. Although he is very quiet and retiring—but definitely not *timid*, as he is frequently called by those who do not know him,—Anthony Mark Wallock has an uncanny sense of recognition of an understanding heart. It was one of these remarkable friendships, begun in a most unique manner, which was woven into the warp and woof of the theme for 1938: "World Friendship."

It began on a day when everything seemed to go wrong, for the minister. In the midst of his distress, someone knocked at the door of the parsonage, where he lives alone with his two adopted sons, Lee and Ruel. Peeping out of the window, the minister saw that it was a salesman, evidently.

His nerves already upset, the minister felt

that he just could not be encroached upon, at that time. So—he opened the door a wee bit, but kept a firm hold upon it, and "verbally slammed it in the man's face!" Oh, a very gracious "slam," of course, because Anthony Mark Wallock is never rude nor crude! But the salesman knew that he was not invited in—but he just kept standing there. Now that was not unique; other salesmen have been known to do the same thing. But, as the two men stood and looked at each other, the minister suddenly felt impelled to invite the other into his home—not as a salesman, for he needed none of his merchandise, but as a man who had knocked at the door of his life. They talked, and, naturally, it was not long before the Easter Pageant was mentioned. The man was interested. He asked many, many questions. He wished that he might see it. After a time, the minister told of how he found solace by going frequently to the Holy City in the



A later picture of the Open Tomb, taken in 1936. Mary is saying: "They have taken away my Lord and I know not where they we laid him." The angels reveal the answer: "He is not here, for He is risen."

Photo by Call's Studio

Mountains, to pray—and of how very, very much he needed that particular solace right then. The man would take him out to his mountains, gladly! So—here beside them was a new friendship, a new understanding, each for the heart of the other. And it is a sincere service to humanity which brings us nearer to the God of the Universe!

This kindly service to himself was the inspiration for the theme in the Easter Pageant script which the founder was then writing. . . . The minister's great service to him, was the

cause of Louis Weinberger and his sister coming from their home in Decatur, Ill., to the Easter Pageant on April 17, 1938.

A great feature was added to the script, this year, when for the first time speaking parts were given out. Heretofore, the Passion Drama had been silently acted out, with interpretive reading given by one voice.

Since the worship in 1937, another faithful worker had crossed that mysterious divide, joining the Immortal Souls who will always "tread the mountains" with Anthony Mark

Wallock—an integral part of the Wichita Mountain Easter Pageant. A. J. Harvey died on July 6, 1937, and his last work was making crosses for the Easter worship.

Minor additions had been made to the Easter Pageant site. Minor, if you would measure by finances spent—but major additions, if you would speak in terms of resourcefulness, hard work, and faithful love of the workers for the minister who guides the way. Before the 1938 service, a group of fellows from the Junior Chamber of Commerce, including President Lewis Oerke, had dug and cemented a pond at the sheep cote. They borrowed a road scoop from the CCC camp, hitched it to the back of a car—and started digging. Then they had to carry water 400 yards in a milk can, by hand. Pouring water from a rusty can on the sand and cement, they made the mixture and cemented the pond.

Gathering up animals for use in the Easter Pageant, is no small task. For years this has been done under the supervision of Ike Conner, who takes trucks and men all over the country: getting sheep from one ranch and cattle from another, for the Nativity scene; goats from another farm and fowls from still another—for use in the Cleansing of the Temple scene; a rooster—the great chanticleer which crows thrice, as Peter denies his Lord. This cock is kept in a very dark place, and, then when he is suddenly thrust onto the window ledge of the “high priest’s palace,” where this scene is shown, a very bright spotlight turned quickly on him as he is taken from the darkness, makes him flap his wings and crow. The burro for the Triumphal Entry scene, is hardest to find—but he is found, some place, each year!

Inquiries from all over the United States come to Mrs. Mattywill Sanders, secretary of the Chamber of Commerce during the past fourteen years, and have increased from a cas-

ual few in the early years of the Easter Pageant, to an average of approximately 100 per day, for months prior to the Easter worship. Faithful has Mattywill Sanders been to the many intricate details which have fallen to her duty regarding the Easter Pageant, and she counts it a delightful privilege.

The Easter Pageant Board now shares the responsibility of replying to these inquiries, which has become a tremendous task.

On September 13, 1937, the Wichita Mountain Easter Pageant Board was reorganized with the following officers: Fred Larrance, president; Reece Russell, recording secretary; Joe Porter, treasurer; Walter Wolverton, financial secretary; A. M. Wallock, director; Mat Koehler, member; Ted Warkentin, member; and I. G. Cole, member. These men still hold these same offices.

On September 20, Johnnie Keathley was made chairman of the budget committee. On October 4, Miss Dorothy Hankins was made recording secretary to do the actual secretarial work of the Board. And, on December 6, of that same year, Jimmy Hysaw was made chairman of a committee for some special improvements, and Phil Ashline was made chairman of personnel. These officials also continue to function.

A flood of pictures and publicity was released in 1938, to newspapers, magazines, and radio stations over the Nation. Life magazine requested special pictures of the Easter Pageant to be used in a special Easter edition. Charley McCarthy did some plugging for our Pageant, with his old stand-by, Edgar Bergen, backing him up.

Catherine Cunningham, who broadcast “This Woman’s World,” over KOMA, used the Wichita Mountain Easter worship as her subject, one morning. She discussed the work women have done to help make this Easter Pageant the greatest religious service in the



St. Christopher carries the Christ Child across the stream. The burden becomes so heavy, he feels he is carrying the weight of the world. Photo by Call's Studio

world. Ben Bernie and his orchestra announced the Easter Pageant in one of their weekly broadcasts. Other radio programs gave out the good word, and long before Easter, the attention of the world was drawn to Oklahoma's Holy City.

Snow had been on the Wichita Mountains just a week before Easter, and on Thursday night it had been very cold. But Saturday before Easter was a beautiful day, and this delightful weather continued throughout the services. The congregation was estimated at 180,000, by the time the Pageant started. There were 1800 in the Passion Drama and an addi-

tional 700 others in the sacred music hours and the Prologue.

The Easter Sunrise Choir had been organized with 100 voices, comprising singers from cities and towns outside of Lawton, augmented with a small group of Lawton singers. Mrs. Frank Brown was director of this great choir, and Loy Cook, manager. This choir sings the hymns for the tableaux dramatized in the Prologue.

Soloists and groups of singers from every section of the United States had requested the privilege of being on the program for the sacred music hours, which had been announced in

news stories all over the Nation, to precede the Prologue.

This year saw the beginning of the all-night services, a matter of expediency because of the early gathering of the congregation. It is a striking thing that there is very little milling around of the tremendous crowd, and scarcely any talking through even those hours given over to sacred music, while the congregation is gathering. Those who come for these early hours, just relax—and many of them recline on their blankets spread out on the mountain sides, looking up at the stars; thinking; drinking deeply from the worship with sacred songs. What are they thinking—these thousands who are now coming from every State in the Union to worship the Risen Lord on the Wichita Mountains at Easter time?

They are thinking about Christ! They are talking about the Bible! What are they going to see here? People who have attended the services before are eagerly attempting to describe the colorful living pictures of yesteryears. New-comers can scarcely comprehend. . . . Then, between groups of perfect strangers, or within their own circle, people start discussing and quoting the Bible—friendly discussions, sometimes timid, and questing, and a bit revealing. . . . Whether they are newly attendant or old timers at the worship, they talk about the scriptures—young and old, men and women. Persons whom the world might judge as having denied Christ by their lives, have the courage to—or it may be unconsciously,—reveal that the “fuel line” connecting the “human motor” with the Divine source of operating supplies, is not *broken*. Pretty badly clogged up, perhaps, for don’t we all carelessly allow “sediment” to collect in the great “fuel line,” sometimes?

“*Create in me a clean heart, O, God, and renew a right spirit within me,*” is the prayer deep within the heart of every human being

on the mountain sides at the Easter worship! Uttered, it may be, only by their presence at the worship; or an intangible groping within their own beings—a Spiritual hunger. And all are blest by being there. “*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*”

The above conclusion does not come only from the kindly minister, whose faith in the good in every human being is a precious factor in the success of his work.

Two reporters got through the lines, once, and reached the director in the control room during the final rehearsal. No one knows how this happened, because every effort is made to protect the director from interruptions during this final rehearsal—it is necessarily so. But they found him.

“When does the show start?” they would like to know.

“The services start in the early hours of the night,” the minister quietly told them.

Then more and more questions they asked—and every question was graciously answered. Finally, one of them said in awe:

“Why—why this isn’t a show, is it?”

“I believe,” Wallock replied with the utmost confidence, “that when you attend the services, you will see that it is not a show, but an earnest effort to bring the life of Jesus Christ a closer reality to our hearts.”

The next day, these two reporters hunted up the minister, and when they had found him, one of them exclaimed:

“Say, we stayed up all night studying the Bible!”

With newspapers, magazines and the radio assisting the spoken testimony of those who attend and go away to tell the beautiful story of the earnest worship, the world is getting a greater and greater vision of the true spirit of that worship.

When the Prologue starts, a great hush



Mary, the Mother of our Lord, portrayed by Mrs. George Rothrock in every Pageant.

Photo by Call's Studio

falls over the congregation. The silence is so deep and intense and reverent that it is almost startling! And there comes into the heart of every human being within the portals of this place of worship, a new awakening to the power of God. During the prayers and the reading of the scriptures, the hush is so intense that a small stone dropped on the mountainside would sound out as the ring of an anvil chorus!

In 1938, Dr. Ernest Halliday, of New City, New York, came to Oklahoma to worship in the Wichitas at Easter time. Dr. Halliday is general secretary for Church Extension of the Board of Home Missions of the Congregational and Christian Churches, and served in 1935 and 1936 as President of the Home Missions Council of the United States and Canada which represents twenty-three denominations. In 1936, Dr. Halliday had visited Lawton. He and Anthony Mark Wallock went together to the Easter Pageant site.

"I'll attend the services in 1938," Dr. Halli-

day told the founder. Then this great religious educator, whose engagements are made months and months ahead of time, took from his coat pocket his memorandum book and made note of the fact that he had an Easter engagement two years hence! And he came.

Invited to take a part in the worship, Dr. Halliday spoke the Invocation which opened the Easter worship in 1938:

"Almighty God, who hast weighed the mountains in scales and the hills in a balance; who hast measured the waters in the hollow of thy hand; and who takest up the isles as a very little thing, here under cover of the night, we raise our hearts to thee in thanksgiving and adoration.

"We remember thy presence with us—closer to us than breathing, nearer than hands and feet. The darkness hideth not from thee. The darkness and the light are both alike to thee.

"If any are confused of soul or stricken in spirit; if any have lost touch with thee and

thy purpose for their lives; if any grope in dismal melancholy, send out thy light and thy truth: let them lead them; let them bring them to thy holy hill. Even as the dawning of Easter morning will ere long dispel the shadows which now lie so thick about us and bring us to full and joyous day, so mayest thou, sun of our souls, rise in our hearts to chase away anxiety and perplexity and every evil thing, and enable us to walk henceforth in newness of life through Jesus Christ our Lord."

United States Senator Elmer Thomas was present at the 1938 worship; he brought from Washington, D. C., a personal message from President Franklin D. Roosevelt to the Wichita Mountain Easter worship. Senator Thomas graciously delivered this message over the microphone so that the vast multitude could share the interest and prayer of our President for this night of worship.

Rev. Frank Wilder, Pastor of the First Methodist Church of Lawton, wrote and delivered the Prologue Message. This was another innovation, inaugurated that year by Director Wallock: the plan to have a different minister each year to write and broadcast to the congregation the annual Easter message in a brief sermon. Rev. Wilder's sermon was on the thoughts of the theme for the Prologue and Pageant:

"Christianity is good news, not good advice. It was first preached as news. Wherever it has been preached with power, it has been preached as news. Christianity is first and foremost a historical religion. Something happened: The Word became flesh, and dwelt among us—Jesus was The Word. He was the Good News. Even as a young man, he attracted the admiration of the scholars; he became the friend, teacher and hope of the multitudes.

"Jesus was born in a religious world, but it rested upon customs and ceremonies. It had become a very selfish world, a world where

only one man out of three would stop to befriend a wounded man beside the road; where only one leper would return to thank the Master who had healed him; where a man could remain for thirty-eight years beside the pool waiting for the troubled waters so he could be healed, only to find others who were stronger would crowd him away! So this selfishness reached its height in taking the finest man that ever lived, and crucifying him.

"Look carefully to the three bleak crosses on the hill. Listen and you will hear the report to Pilate and Caiaphas that it is done. He is dead. He will trouble us no more. Yet a few days later, the Good News startles the people on the streets of Jerusalem: He is risen. We have a live Christ—not one of the small country of Palestine, but a Christ of all nations and races. About his life and teachings Christianity has swept across the world. It took on new life for it held out to all followers an eternal *hope*. Search your heart and you will find the secret of your being here at this early hour of worship.

"Listen to these words: 'The Spirit itself beareth witness with our spirit, that we are children of God.' The spirit of our spirit. They come together. Now there is nothing between. Thus he speaks: 'Child of mine, you shall never know how far I have come to find thee. I am seeking you through the cross. But that is gone now. I have found you. You have thrown down the barriers. That is what I've waited for. Now throw away the lingering doubt and fear. It is I. Be not afraid. When the last fear is gone, we shall talk together. All you have is mine—you have said it. All I have is thine. Draw on me for what you need. I am your Savior and friend. You ask: 'How shall I be a Christian?' I answer: Live like I did when I walked the earth—love as I loved. Reach hither thy hand and put it into mine. I am your friend. I will keep my word. Extend



St. John, beloved disciple of our Lord. His kindly smile attracts many friends in every walk of life.
Photo by Call's Studio

your other hand to someone in need—until around the world this circle will go. 'Then we will truly have a World of Friendship.'

"Greater love hath no man than this, that a man lay down his life for his friends," was read from the scriptures—and then other verses setting out God's command that we "love one another."

A demonstration of friendship was aptly given by the presence of 150 Knights Templar,

many coming from a great distance to be a part of the human cross, uniting with Commandery No. 18, under the leadership of John I. Taylor, captain of the drill team. They gave the prayer of the Great Friend of us all:

"Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread and forgive us our debts, as we forgive our debtors. And lead us

not into temptation, but deliver us from evil: For thine is the Kingdom, and the power and the glory forever. Amen."

Seven angels appeared, each holding a miniature church, lighted, and representing the seven churches mentioned in the Book of Revelations: Sardis; Ephesus; Smyrna, Philadelphia; Laodicea; Pergamus; and Thyatira. . . . The Prologue was as usual the visualization of hymns.

"Much of the Resurrection sentiment," says the minister, "is from people who were martyrs—who died for a great thought."

The scene which depicted the burning of four martyrs at the stake, showed the death of: Joan of Arc, burned by the English; Savonarola, martyr of Italy; John Huss of Prague, a martyr for religious freedom; and the Maid of Salem, whom literature gives us as a martyr to Puritan witchcraft superstition.

"The Circle of Friendship," pictured characters dressed to represent every nation in the world, each character holding a Bible.

The part of the service set apart to permit the congregation to show their friendship toward the Wichita Mountain Easter Pageant, and their worship of the Savior whose life and teachings this service portrays, by giving a free will offering of money, that this service may continue and grow, always comes during the Prologue. A new system was worked out in 1938, so that all who wished to give might be afforded the opportunity, with no one missed. Exall English, captain of the offertory, organized and drilled one hundred men and robed them in special costumes which would identify them to the congregation as apostles of the offertory.

Twenty-eight scenes presented pictures from actualities of Christ's life. One of these revealed Jesus' loving thought for His mother whose heart was agonized and broken:

"My Son. My beloved Son!" she cried out from her Mother-heart.

"Blessed art thou among women," Jesus told her tenderly.

"My Son, I have dreadful forebodings. Must thou go directly into the hands of thy enemies?"

"Woman, my time has come. Often have I wept for Jerusalem, but now I must go to save her."

"Behold we weep for thee, beloved."

"Weep not for me. Go back to Bethany with Mary and Martha. It shall not be very long until we shall meet again, but now I must go, and no one can help me."

"Farewell, my Son, I shall return to Jerusalem," Mary promised. And then—before she turned from Him, she showed the Supreme Mother-love, though her heart was breaking, by lifting it all up to God: "The Peace of Jehovah be with thee."

A lesson of humility in friendship was set forth in the living picture which showed Jesus washing the feet of His disciples. . . . "*Ye call me Master and Lord and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you the example that ye should do as I have done unto you.*"

"Swift to its close ebbs out life's passing day

Earth's joys grow dim, its glories pass away,

Change and decay in all around I see—

O, thou who changest not, abide with me!"

From the dawn of our birth, until the evening of life, Christ is the Unchangeable Friend. "*For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*" (II Timothy 1:12)

The scene, "Veronica and the Master," set up anew in the hearts of the congregation, the image of our Savior.



Judas Iscariot, repentant, throws away the thirty pieces of silver.

Photo by Call's Studio

"Master, let me help thee," Veronica pleads when Jesus falls under the weight of the cross.

"Ye women of Jerusalem, weep not for me but weep for yourselves and your children."

"Jehovah, have compassion on thy suffering Son," Veronica cries out in prayer, and covers Christ's face with her scarf. Then—drawing the scarf from His face, and clutching it to her as though she would pierce her very heart with the touch the scarf might still retain from its contact with the tender, compassionate face of

her Lord, she drops her eyes to the precious bit of cloth. A miracle has happened! The print of Christ's face is on the scarf!

"Behold, his face," Veronica exclaims in awe. "It is his image to remain with us forever!"

The Crucifixion, The Entombment, move the services on:

"Low in the grave He lay, Jesus my Savior!

Waiting the coming day, Jesus my Lord!"



Andrew, the fisherman disciple, who carries the Chalice of the Holy Grail resting upon the Word of Truth.

Photo by Call's Studio

But—hark! The glad tidings:

*"Up from the grave He arose,
With a mighty triumph o'er His foes.
He arose a Victor from the dark domain
And He lives forever with the saints to
reign.*

*He arose! He arose! Hallelujah! Christ
arose!"*

And the congregation leaves the mountain
sides with hearts made tender in new thank-
fulness for the Great Friend who tore death's
bars away—and who gave to us the Supreme
example of World Friendship.

For World Unity

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." (Christ's prayer for all believers)
St. John 17:20-23



THE Christ of the Andes brought the thought of "World Unity" to the Prologue theme of the 1939 Wichita Mountain Easter Pageant. History tells us that, in a great spirit of unity, Chile and Argentine vowed that so long as the Andes Mountains stand, they will never war against each other. To commemorate this vow, they erected a huge statue of Christ on the Andes.

After the statue had stood for a great length of time, someone happened to discover that the statue had been placed so that Christ of the Andes faced one country—and had his back to the other. The implication in this, caused a great deal of agitation. Bitterness arose, and the vow was almost forgotten. Finally, the

precious spirit of unity under which the vow had been made and the statue erected, prevailed. The country to which the statue had its back turned, caught a sense of humor in the situation. They withdrew their objections by laughingly saying that it was properly so—for the other country had to be watched! So—peace prevailed, and the Christ of the Andes continues to stand a visible symbol of unity between Chile and Argentine.

"If two countries could be united by a vow of unity through Christ," says Anthony Mark Wallock, "the entire world could have that same spirit of unity."

In preparing the script for "World Unity," the minister searched back through 3000 years

of history, seeking the outstanding character from each century, who brought any thought of world unity. Deep, intensive research, yes! But, there is a dynamic, spiritual force within Anthony Mark Wallock which knows no limitations in the effort to encompass the needs of a burdened world, in writing the annual scenes for the living pictures of Christ's life and teachings.

The thirty characters whom he selected, one from each century, as having lived above their fellowmen with any thought or vision of world unity, were: Moses, Jeremiah, Socrates, Confucius, Buddha, Zoroaster, St. Paul, St. Christopher, King Arthur, Bede, Mohammed, Dante, Savonarola, St. Francis, Father Damien, Abraham Lincoln, John Wesley, William Cary, David Livingston, Tolstoy, Joan of Arc, Queen Esther, Clara Barton, Elanore Chestnut, Florence Nightingale, Frances Willard, Elizabeth Fry, Mary Baker Eddy, Jane Addams, and the Pioneer Woman.

The Wichita Mountain Easter Pageant is, in itself, a magnificent portrayal of unity. With an average of more than 150,000 in the annual congregation; with 2000 in the Passion Drama; and an additional 1000 in the Prologue; and several hundred others in the Sacred Music Hours—could you, now, find a more magnificent example of unity?

No one gets paid for his or her work—not in money! Not Anthony Mark Wallock, nor any character in the sacred all-night program of worship; neither those who are captains; nor laborers behind the scenes; nor officials of the Wichita Mountain Easter Pageant Association—no, not one!

Business men and women leave their stores, their banks, their offices; laborers work hard all week, and then give over their evenings, holidays, and Sunday afternoons to rehearsals for the sacred drama. Business houses close early on the night before Easter, so that their

help may be free to go to the Wichita Mountains, to worship the Risen Lord. Theatre operators, who cannot close their places of business, hire other help for that night, and send their master electricians out to the Holy City to operate the stupendous set of floodlight controls for the Easter Pageant.

Groups of people over Comanche County, the entire state of Oklahoma, Texas and other states, who participate in special tableaux from year to year, give of their time just as freely—and Director Wallock is a very busy man, going from group to group in Lawton and these other cities during rehearsals. Checking to be certain that the true spirit of the Wichita Mountain Easter Pageant is caught in each and every picture portraying the old, old story, he inspires, even while he directs.

The Lawton Morning News, The Lawton Constitution, and the Lawton News-Review devote column after column, and even entire pages and streamer headlines, to information regarding the mountain worship. President Charley Campbell of the Lawton Chamber of Commerce, "soft pedals" commercial interests of that body during the spring months, so that Secretary Mattywill Sanders may have time to assist the Easter Pageant Association. The Chamber of Commerce takes the thousands of pamphlets furnished by the Easter Pageant Board, and supervises their distribution through their own mail and through the channels of the outgoing mail from business firms and offices in Lawton. Few letters leave Lawton during the months prior to Easter, which do not have an enclosure of the Easter Pageant folder.

The Junior Chamber of Commerce and President Phil Cash are just as faithful—and the Rotary, Kiwanis and other civic clubs; lodges; churches of every denomination; schools; Medicine Park school and residents; and—yes, our great military Post, Fort Sill—all join the vast throng making the sunrise service possible



The disciple James writing his book. This is an unusual role in the Pageant, and is taken by a very devout man.

Photo by Call's Studio

There is no thought of worldly recompense—neither in pay nor personal glory . . . in fact, the very people who take an active part, dig with others of Lawton, into their pockets and contribute to the financial aid necessary to augment the inadequate funds received during the Easter Pageant.

Did you ever have to keep a building in constant repair, especially out in the mountains where the weather elements are fierce in their attack on man's construction? Then—try, if

you can, to grasp the significance of keeping the entire group of buildings at Oklahoma's Jerusalem in repair. Do you have trouble buying yourself or your family enough clothes? Then—how would you like to buy costumes for 3000 persons, and keep them in constant repair and replacement? Fuss about your own power bills, do you? Then—you would have a nervous collapse, should you have to pay the utilities service and upkeep of private lines out to the Holy City, which the U. S. Government

says must be kept up—and the Wichita Mountain Easter Pageant Association pays the cost.

Sound equipment; stage equipment; material for artificial flowers—a huge truck load of them; wings for 250 angels; photography; lumber for new “sets” added each year; printing; car stickers for identification for admission back of the scenes; mailing expenses; truck—in constant use the year around for the upkeep of the Pageant site; and the too-moderate monthly wage paid the custodian of the Holy City, whose services are constantly required. All these make up just a part of the items of expense incurred in connection with the upkeep and performance of this stupendous religious drama.

How do they feel, these people of Lawton, in this gigantic task which is all “put” and no “take,” commercially speaking? They are gloriously happy about it all. It is not possible to give you a complete list of everyone who has been an important factor in the growth of this religious service. Even if space permitted, it would not be possible, for, as I have previously explained, there has been no complete record kept. Nor do the people of Lawton want it otherwise. Even those who hide their pride under a gruff exterior, have a deep feeling of reverence for the Wichita Mountain Easter Pageant, which is drawing the world to Lawton, for unity in tribute to the Resurrected Christ. The personal records which I have been able to incorporate in “He Is Risen,” I have had to *dig* for! Although a great many have known that this history was being written, no one has volunteered any information regarding his own personal achievement—I have had to *dig* for that, too.

From the time rehearsals start, shortly after the first of each year, and on through the night of worship in the Wichitas at Easter time, the people of Lawton, Medicine Park, and Fort Sill do not accept anything as being of greater

importance than the Wichita Mountain Easter Pageant; and then, when the benediction is written in the sky, they start praying, thinking, and planning for next year’s worship!

Has it come about easily, this stupendous growth of the mountain worship? No truly great success comes easily—whether it be commercial, literary, artistic, or religious. . . . Immortality for believers did not come easily: there was a birth; constant dangers through childhood; a ministry to humanity; temptation; false accusation; and a crucifixion—all before the Glorious Resurrection of our Savior!

You don’t learn from Anthony Mark Wallock of the hardships, which the Easter Pageant has undergone. This man, with his sense of humor, overlooks the very, very humanness of us all, and reaches out with the utmost faith to the Divine spark within the innermost depth of our being.

God has been good to Lawton, to Oklahoma, and to the United States—to give us Anthony Mark Wallock! And, oh, we came so near not having him! When a very young man, he would have gone to India as a missionary—but when he took the physical examination necessary, doctors would not permit him to go. He could not live in India at all, they said, and, even here in the United States, he would not live to be thirty years old! Well—doctors are human, and the world certainly is not going to quarrel with them for *this* error! Try following this man around for a year, if you have not caught by now, the full significance of their error. You will also have a new understanding of what the power of God can do with a frail body!

No—it has not been easy! I would not wish to belittle the patience of that great Biblical example, Job, but I would like to send him word that he never tried to run the world’s greatest religious service! Taking the human equation in individuals from every walk in life,



James, the less, one of the disciples of the Master, as he goes about teaching the Savior's words.

Photo by Call's Studio

and bringing them together in perfect unity of service and worship for the Divine, is masterful, and could be accomplished only through the power of God in a life completely devoted and obedient to that power.

The question is frequently asked: "How does the Wichita Mountain Easter Pageant compare with the Passion Play at Oberammergau?" Personally, I do not know. I have never seen the Passion Play in Oberammergau—neither has Anthony Mark Wallock, al-

though he had hopes and plans for going over in 1940, until Europe became a war-cursed country.

I have talked with a few persons who have visited Oberammergau. Fred Nichols, an editor at Chandler, with whom I worked as assistant editor for four years, frequently spoke of the five years he spent with the Army of Occupation in Germany, stationed at Oberammergau. He witnessed the Passion Play—and roomed in the home of one of the persons

taking part. One of the most striking things I recall, of the numerous incidents he told me, was this: during all the years, between presentations of the sacred drama the man who takes the part of Judas is a respected and well beloved citizen. But, not so after rehearsals for the Passion Play start! Then he becomes an outcast; people spit on him; children throw stones at him; and even his relatives cross the street so that they won't have to speak to him. Thus intensely do they set themselves apart for this drama.

Savoie Lottinville, of Norman, has told me of the five years he spent in and around Bavaria,—and his visit to Oberammergau during one of the Passion Plays. He says you have to buy a script in your own language to understand a word of the drama. The accent of these people is unfamiliar, even to people of other parts of Germany. He was, even as Fred Nichols, deeply touched by the Passion Play, and by the seriousness with which the characters set themselves apart and actually *live* the lives of the Biblical characters whom they portray.

Dr. Howard Angus, Lawton, has talked with me of the hours he spent in the pottery shop of Anton Lang, who for years played the part of Christus in Oberammergau. . . . Anton Lang made more money from his pottery shop than did the others who had parts in the Passion Play, because he was the character most popular with the tourists who visited the scene of this drama. Anton Lang since has died, but Dr. Howard, and no doubt all others who saw him during the years he portrayed Christ, will always remember him as a very kindly man, who earnestly tried to live up to the majestic role he played.

But not more sincerely a religious worship is the Old World Passion Play, in comparison with the New World Passion Drama, say those who have visited Oberammergau and Okla-

homa's Jerusalem! In number of characters taking part, and in the size of the congregation, the Wichita Mountain Easter Pageant far exceeds the service at Oberammergau. But—faithfully are the people of Oberammergau keeping their pledge to a merciful God—and just as faithfully are the earnest workers in the Wichita Mountain Holy City drama keeping their pledge to the Risen Christ. And both are Divinely blest. Both are teaching all nations and all creeds. *"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."*

Columbia Broadcasting system handled the radio broadcast of the Wichita Mountain Easter Pageant in 1939, and will handle it again this year. A personal interest has been taken in this broadcast of the great religious service, and here again has the minister found inspiration and encouragement. R. C. Stinson, technical supervisor; Bruce Howard, special advance engineer; and Thrairie Engel, announcer of special events, with other officials of the Columbia system, have extended many courtesies to the mountain Easter service.

During the past two years, every state in the Union has been represented in the congregation of the Wichita Holy City at Easter time. Special trains and buses have been run into Lawton from every direction. After reaching Lawton, the pilgrims who come by train and bus find special buses waiting and ready to take them to the Holy City. Thirty big buses were used for this purpose in 1939.

With more and more newspapers over the Nation; radio announcements; magazines; motion picture news-reels; news wires; the Easter Pageant folders; and personal word, going out over the world, not only America, but the entire universe has the opportunity to know, now, of the New World Passion Drama. There were 225,000 in the 1939 congregation; and 3000



The disciple Philip. He has just been to the tomb in doubt and amazement.

Photo by Call's Studio

in the Prologue and Passion Drama.

World Unity! Among other special arrangements made to depict this Prologue theme, was the making of a small balloon for the tableau: "The World of Unity." Major Cush Farnum of Fort Sill, made this balloon for the minister.

Assisting in seating the vast multitude in 1939 were the apostles of the offertory, under the direction of their chairman, Curlee Tomlinson.

At the close of the Sacred Music Hours, during which the Easter Sunrise Choir sang beautifully—and also made a colorful background, robed as they were in purple and white robes—the Prologue heralded the coming of the Passion Drama. Scenes have been added to the Prologue and Passion Drama, each year, but the living pictures which are essential to the complete portrayal of activities of the Holy Week, as lived by Christ, have remained essentially the same.

Using the thirty characters to portray the men and women who had advanced the thought of unity, as Wallock had selected them, we find the striking picture: "Prophets of Unity." When the congregation had had the opportunity to comprehend this scene fully, a brighter and more powerful spotlight picked up another scene, higher up on the mountain side. And there, towering above all other Prophets of Unity, was the Christ of the Andes!

*"When through fiery trials thy pathway
shall lie,
My grace, all sufficient shall be thy supply.
The flames shall not hurt thee: I only
design
Thy dross to consume and thy gold to
refine."*

The invocation was given by Grover Ralston, an earnest worker in the Easter Pageant and the Methodist Church at Lawton. Lifting his voice in the hush of the night, he prayed:

"Our Heavenly Father, we are thankful tonight for the privilege of this great assemblage of thy children, representing the various races of people, and religious creeds of our country, and of thy world, gathered together through thy will to honor and glorify our Christ, whom we have loved and respected throughout the ages.

"Beneath the stars of the Universe, we express our thanks and gratitude for the opportunity to participate in this great voluntary Easter Sunrise Service, commemorating the life of our Christ, the Savior of all mankind.

"We are indeed thankful tonight for the many manifestations of thy great love for all mankind, wherever located, and whatever station in life: the beauties of Nature, the abundance of the kingdoms of the earth, the blessings of family and earthly love, and last, but not least, life itself.

"Tonight, dear Heavenly Father, we pray

for a more complete understanding, a strengthening and broadening of the Universal Brotherhood of Man, as taught to us by the Prince of Peace, and that on this Easter Morn and in the days to come throughout the World, the hearts, minds, and hands of Thy people be rededicated to a noble spirit of friendship, charity, co-operation, helpfulness and World Unity, with the objective of Peace on Earth and Good Will to Man; and to live the same in our daily lives, as we travel along Life's Highway, towards Thy Great Throne, all of which we most reverently ask in Thy Name. Amen."

The Prologue Sermon was written and delivered, this year, by Dr. Oren Reed, Pastor of the First Baptist Church of Lawton:

"The Unity of the World can only be possible as and when men follow the leadership of a Risen Lord. There are differences in opinion among Christians today as to which of our organized churches most nearly complies with the New Testament Model, and these differences will, in all probability, never be eliminated, it being the sacred privilege of all of us in America to worship God according to the dictates of our own conscience. But all Christians unite in this glorious and sustaining truth, namely — The Resurrection of Jesus from the dead, because we have no religion and no hope apart from a living Savior. The one and only hope of this world is Jesus the Christ of God and this vast throng of Protestant and Roman Catholic, coming as we do from thousands of Churches of our country, unite these few moments before a replica of the Empty Tomb of our common Lord and rejoice together that '*He is not here for He is Risen as He said.*'

"What wholesomeness and promise and joy would obtain now if the leaders of world affairs were but humble and faithful followers of Him. He who spoke quietness to a turbulent sea, and so amazing was the result that His



The angels and saints of the New Jerusalem. This was taken near the garden of Gethsemane in the Wichita Easter worship of year 1936. There is always a tableau to remind the worshipers that Immortality is an actuality.

disciples looked one at the other and asked: 'What manner of man is this that even the sea and the wind obey Him?' What change would be, and quickly so if in every land this Easter Morn, the millions would turn from the manufacture of munitions of war and death and, on the side of a mountain as you are now, or in a church of their choice wherever it is, get on their knees in our most fervent prayer in

acknowledgment of His love and life and ask for wisdom and toleration and patience and peace. God's mighty answer would immediately come. If the world would say with the Prodigal Son of old time, 'Father, I have sinned and am no more worthy to be called thy son,' then this world would hear in return from Him whose Resurrection we commemorate this morning, 'Bring the best robe and put it on

him. Put a ring on his hand and shoes on his feet and kill the fatted calf and let us eat and be merry.'

"If the whole world could sit with David when he said, '*Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over*'—and then stand by Mary at the empty tomb of our Lord and hear the angel of God say, '*He is not here for He is risen as he said, come and see the place where the Lord lay.*'"

"I say, if the whole world could be brought to Him who conquered death, then the Sun of Righteousness would rise in every land, and Peace and Good Will would reign and rule in the hearts of every color and every creed."

The formation of the human cross by the Knights Templar, again under John I. Taylor, State Commander, announced to the congregation that the Passion Drama had started. The prayer of our Lord, thus spoken, turned all thoughts to the Passion Week of Christ.

Sunday: the triumphal entry into Jerusalem. Monday: Christ cleansed the temple. Tuesday: He went about quietly healing and teaching. Wednesday: is a silent day, in so far as Biblical history tells us, but the founder of the Wichita Mountain worship always writes, "Jesus' Farewell to His Mother," into the script for this day of the Passion Week. Thursday: the Passover, and, at midnight, the trial. Friday: the crucifixion. Jesus suffered on the cross six hours, from nine in the morning until three o'clock in the afternoon. But the minister has never allowed anyone to take the place of the Master on the Cross.

"There is no living soul worthy to take this

particular part," says the minister, when asked why. Then—he says, quickly: "Do you think so?" And so—I pass this question on: "Do you?"

Because of the Jewish laws of the Sabbath, which began at sundown on Friday, there was a rush to get Him down from the cross and buried before sundown. Joseph of Arimathea went to Pilate and begged the body of Jesus. And he took it down and wrapped it in linen and laid it in the sepulcher hewn of stone. Saturday: a day of awe and terror to His followers.

Sunday: at the first light of dawn, the gates to the city of Jerusalem were opened. As quickly as the gates swung open, the Marys came to the tomb; the heavenly message came: "*He is risen!*"

The benediction was given, this year, by a mass flight of airplanes—all Lawton pilots: Theodore Swain, Clay Johnson, Joe Reed, Sr., Tommy Ashmore, Joe Reed, Jr., and Clarence Soper. Flying over the Holy City in a V formation, they pronounced the benediction with the great V—suggestive of Victory over death!

Thus has the life-long dream of Anthony Mark Wallock become molded and crystallized. Thus has his "prayer child" outgrown its swaddling clothes; become far too big for the cradle of its nativity; and built for itself the New World Holy City. The Wichita Mountain Passion Drama has reached the second year past the "age of accountability" in a spiritually-healthy state; and has become a definite factor in the religious history of the world. . . . "*And God saw that it was good.*"

Holy City Ministry

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift."
II Corinthians 9:12-15



HE Wichita Mountain Easter Pageant is just in its infancy," says Anthony Mark Wallock. Then he tells of his great vision, plans, and faith for the future of the Holy City.

"This should be a place for the healing of men and of nations," he declares, "and I believe it can become a place of that sort!"

He used to pray that something would happen to steady this mountain service to the Risen Lord—something which would make it a lasting force.

As I meditate over the history of the world's greatest religious service, there come to me three outstanding factors in the rapid growth of the Wichita Mountain Easter Pageant:

First: The coming of the Holy Spirit through manifestations of God's blessing upon the service; Second: The deep, abiding hope and hunger in every human breast for Immortality; Third: The fiery trials of persecution.

Not since the Day of Pentecost, when three thousand persons were converted in one day, has the world known such a powerful awakening of multitudes to the Holy Spirit. The assistance of the United States Government in this vast building program, which has stabilized the permanent place of worship, is unprecedented—not only in our own United States, but in any country whose government is a form of democracy. The City of Lawton

is distinctly unique in this unity of Protestants of every denomination; Catholic; Jews; Indians; Hindus; and people of no particular creed.

The deep, abiding hope and longing for Immortality which every human being has—no matter how many layers of “outward indifference” it may be buried beneath,—brings the multitudes to the Wichitas. Humanity hungers and thirsts after righteousness. The visual presentation of realities from the teachings and life of the Savior, brings rest to weary hearts; and peace, peace to the soul! As Christ fed the multitudes with the loaves and fishes, so does the Wichita Mountain Easter worship spiritually feed the multitudes. Starting with a scant two hundred—scarcely more than the one hundred and twenty persons who were Christ’s only living followers at the time of His crucifixion—consider the growth in the numbers who have come to worship Him in the Wichitas at Easter time:

1926—	200	1933—	20,000
1927—	500	1934—	40,000
1928—	1,000	1935—	82,000
1929—	2,500	1936—	125,000
1930—	6,000	1937—	75,000
1931—	10,000	1938—	180,000
1932—	15,000	1939—	225,000

(These figures are obtained from several sources which agree on this estimation.)

Since the first martyrs of the Christian faith, the fiery trials of persecution have beset every doer of the Word. “The blood of the martyrs was the seed of the church,” so as adversities have occurred, so has the Word progressed. Many trials come to point the way to higher and better achievement; others come to test and try our very souls. This experience has been fully shared in the development of the Pageant. Difficulties have been many. But—“Every difficulty has been a stepping stone,” says the Easter Pageant founder.

So—these three great factors have stabilized and made a lasting force in the Wichita Mountain Easter Pageant. The founder’s prayer has been answered. The seed of unity sown, and nurtured by the Wichita Mountain Easter Pageant, has grown until it has permeated the United States.

The minister has plans drawn for a still larger and more complete city, out in the Wichitas. And he will live there, some day.

“It is all very, very definite in my mind,” he says. “The world has put on plays and plays—I don’t want that! Should I follow the line of regular rule of regular drama? No—anything but that!”

He visualizes a perpetual ministry to burdened humanity—three hundred and sixty-five days of every year, at the New World Jerusalem.

He has announced the beginning of a more complete ministry at the Holy City, with the news of “The World Passion Play of 1940” to be held June 21, 22, and 23 of this year. This particular sacred drama will be enacted every five years. On the first night will be: The Prologue. Second: the early life and teachings and healings of Jesus, depicted in tableaux. And on the third night: The story of His Passion, told in sacred drama.

But, this three-day service to be given once every five years, will in no wise break into the annual worship of the Risen Christ on Easter Dawn, nor with the constant ministry which he plans.

“The annual Easter services will be the glory and the thanksgiving,” declares Wallock, “but there should be a constant ministry at the Holy City for the thousands who come to the mountains throughout the year.”

That there is a definite urge for such a ministry, the founder of the New World Holy City *knows*! People who know him well hunt the minister and ask him to go with them to

the mountain chapel, when they feel a need for its precious sanctuary and a craving for an understanding heart to share their burdens. But, there are many, many strangers who need a human understanding to help them seek the Divine, when they flee to the mountains for comfort; and it is for these strangers, as well as his acquaintances, that Anthony Mark Wallock would make of the Holy City in the Wichitas a sanctuary for burdened humanity.

He recalls, with deep regret, an incident of such need, which had its beginning one night when he was at the Chapel. Alone in the custodian's retreat, the minister felt a powerful urge to go to the chapel. It was during the late hours of the night. The moon shown brightly. Standing in the shadow of the chapel, he looked on the beauties of the night and his beloved mountains. Suddenly, a man approached. He stopped at the gate of the chapel yard. He took off his hat, and lifted his face to the chapel. The moon was shining so brightly, that the minister could see the agony of heartbreak written on the stranger's face!

"Won't you come into the chapel?" Anthony Mark Wallock invited the stranger, who had made no move to enter the gateway.

"No, Father, I am not fit," came the broken reply.

"You are welcome," said the minister.

"No, Father, there is something I must do, first. But—I'll come back," and he turned away into the night.

Who was the man? How far had he come? What was his burden? The minister does not know, nor does it matter. Neither did it matter that the man mistook him for a priest, and called him "Father." But—the thing that does matter a great deal to Anthony Mark Wallock, is the fact that when the man returned, he was not there!

"Isn't it awful?" the minister asks. And

there is genuine grief in his heart, as he continues, "Just think. When the man had made right whatever stood between him and his worthiness to enter God's chapel, and came back, *I was not there.*"

He will be there, living there, some day, serving as the pastor of the chapel by the side of the road, where the world will come for healing. This chapel will be kept, as it is now, free from all denominationalism. The only creed will be: "God hath made of one blood all nations of men, and we are his children, brothers and sisters all!"

When Anthony Mark Wallock talks of his dreams for the New World Holy City, and of his coming ministry out there, you feel the magnificent power of God in this "call!"

He visualizes a real Holy City with its humble homes separated by narrow streets, as in Palestine's Jerusalem. Each home will have its roofless, upper room. Each home will be a shrine to some Disciple. Here you will find the life history and teachings of that Disciple—and paintings depicting this history. At each shrine, you will wish to pause for meditation—and to brush up on your Biblical education . . . and then, in the majestic peace and quiet of the upper room, you will cry out from your heart: "*How beautiful upon the mountains are the feet of Him who bringeth peace!*"

Other additions which the minister longs for at the Holy City in the Wichitas include a real lake. This lake will be a replica of the Sea of Galilee, with its unique landing places, and Pharoah's light house. On this Sea of Galilee there will be a real ship. And during the Easter Pageant, when the picture is shown of Christ stilling the storm—there will be a real electric storm! Wallock knows that there will be, for he has consulted electrical engineers, and learned that it can be done.

He would like to reproduce the Via

Dolorosa (The Way of Tears) exactly as it is seen in Old Jerusalem.

Too, he would have the River Jordan. And he would send to the Old World and get cedars from Lebanon and olive trees. They will grow here, according to information soil experts have given the minister.

With water out at the Holy City, it would then be possible for the founder to realize his dream for a real garden of lilies—and also roses. And it could be, if there was water.

The minister wants an Angel Tower, tall and majestic, from which angels would be lowered by—well, that would be telling a secret, but you will gasp for breath and just *know* that the angels are flying right down out of the heavens into the Easter Pageant scenes!

And then, Anthony Mark Wallock comes back to the subject of the year-around ministry in the Holy City, and tells us that he wants a tower for Call to Prayer. From this tower, there would sound out the Call to Prayer at certain hours of the day—and all who were within hearing distance, would know that they were urged, and welcome, to come to the Chapel for prayer.

He visualizes a music tower, built like the Leaning Tower of Pisa. Sacred music would be broadcast from this tower for the Sunday evening vesper service.

Such a city as Anthony Mark Wallock plans for the future would make it possible to hold services no matter what the weather.

"It will be laid out with all the beauty a human being could put in there, without making it look artificial," he plans.

When the minister's plans are carried out, the city will reach to the top of a mountain where the three crosses will be—and where people will wend their way along a narrow path, until they reach the summit.

A huge statue of Christ—with outstretched hands to say "Come unto me," will stand on

the highest peak of the Wichitas in the Holy City area. The minister has the very spot picked out, where it will stand.

Christ of the Wichitas! With its precious invitation expressed by the outstretched arms, would it not, then, stand as a glorious benediction over the New World Holy City?

"If the Christ of the Andes can unite two countries in peace, why couldn't a great Christ of the Wichitas unite the whole world in a vow to the Prince of Peace?" asks Anthony Mark Wallock.

This great statue of Christ of the Wichitas is one of the first things the minister wants done for the Holy City, in his plans for the future. And he wants this statue to be made possible by a gift of pennies from school children all over the land. . . . *"And Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."*

Other additions to the Holy City might be made by one or a few great contributions, and the minister would be very grateful and happy about it—but the statue of Christ of the Wichitas must be made possible from an amassing of pennies by the children of our nation—little children who love Jesus, and who could feel that they had a definite part in calling the world together in peace and harmony—all races, all creeds, to this city which is set aside for ministry to a burdened world. . . . *"And a little child shall lead them!"*

When Anthony Mark Wallock takes up his abode at the Holy City, for a year-around ministry, he will preach at the Chapel every Sunday afternoon. Not in the mornings, nor on Sunday nights, because he would respect the age-old custom of denominational churches for their morning and evening worship.

Occasionally, he will go out into the world and preach in pulpits of various denominations. "I would not become narrow and selfish," he

says of his Holy City ministry, "but must share with the world what I gain out in the mountain—out in the Holy City ministry."

"The interior of the Chapel should tell of the sufferings of our Lord," he says. He would add more and more paintings by great artists—paintings which would make the chapel one of the greatest religious art centers of the entire world.

"There is a ministry there—in the Chapel by the side of the road," he says. "When all these additions are made to the Holy City, people would stay for hours! It would do them a lot of good, and be of genuine service to them!"

His teachings will be: "One God, one faith." Some day, we feel, his sermons at the Chapel in the Wichitas will be broadcast by radio, so that the whole world may be taught.

Yes, there is a definite ministry waiting for Anthony Mark Wallock out at the quaint city in the Wichitas. And when this is made possible, the world will be richly blest by this ministry. . . . And it will not only be a ministry of sermon, and prayer, and song, but will also be the ministry of a calm, steady hand reached out to lift up broken humanity; and an understanding heart opened to confidences of those who need someone to have faith in them. This will be a scientific ministry, as well as definitely spiritual.

Scientists from Columbia University who described for fellow scientists a radio microscope, at a meeting in Columbus during the last days of 1938, stated that this scientific instrument had revealed to them a world of hitherto unseen rays emanating from man.

"Even after death, the body of man continues to send out its delicate rays," they declared. "The length of these rays ranges from shorter than those sent out by radio stations to the longest of sound waves so far discovered."

Laying no claim to distinction as a scientist, Anthony Mark Wallock has long believed in the power of thought transference; and the broadcasting of power-waves by the human body; and the power of a human being to live on after death comes to the body.

"I shall die, some day," he says, "but I shall always be working for the Easter Pageant and the ministry at the Holy City. Everyone who is working for the Easter Pageant now will die some day—but they shall always be an unseen, but definitely felt, force working for the Easter Pageant—right along with those who will take their place here on earth."

Who will carry on as the guiding mind of the Wichita Mountain Easter Pageant, after Anthony Mark Wallock is gone? Yes, I asked that question too. The founder and director doesn't know, yet. But he has supreme faith that God will send someone; and he *knows* that he will recognize that person upon whose shoulders his mantle is to fall! And you may rest assured that it will be a person who has a perfect unity of faith with the minister, in the power of Immortality through Christ our Lord! And one who shares his creed: "God hath made of one blood all nations of men, and we are His children, brothers and sisters all."

Is that, perhaps, the true foundation of the permanency of the Wichita Mountain Easter Pageant—this faith of the founder in the power of Immortality which blesses the worship to the Christ who suffered crucifixion that the Glorious Resurrection might become a possibility for all believers? Anthony Mark Wallock has transmitted that supreme faith in this power to go on working for Christ after your earthly life has ended, to his earnest workers and worshipers at the Easter service, until it is a general faith and a glorious hope among all the Easter Pageant group. People don't quit working for the Wichita Mountain Easter

Pageant just because they are no longer present in an earthly body.

That is why the services will live on and on in the purity of faith which has ruled the worship. That is why it will be handed down from generation to generation with this purity of faith untarnished. The Power of Immortality lifted up to glorify God for the gift of His only begotten Son!

Again, the glory of Immortality through Jesus Christ our Lord, has had a direct manifestation to the founder of the Wichita Mountain Easter Pageant. E. E. Cones—who portrayed "Pontius Pilate" in the Easter drama, for many years, died on January 14, 1940. Anthony Mark Wallock conducted the final services for this faithful friend; and then retreated to the Holy City in the Wichitas, and wrote the script for the 1940 Easter Pageant.

The minister's almost mystic ability to understand the psychology of human behavior and needs will bless his pastorate of the non-sectarian Chapel and the Holy City. The world needs this ministry!

These things shall all be done. The real Holy City as visualized by the founder will become an actuality. For some day, some one—or a great many persons, shall see, and make it possible.

"This shall be a gift such as Mary brought with the Alabaster Box," says Anthony Mark Wallock. "A beautiful gift—with no material returns."

Where that person is who can see that vision, we do not know. But it is certain to be. Perhaps it will be from many of us, who will join our small offerings until they are amassed into a great "Alabaster Box" to make possible the plans of the ministry at the Holy City.

I'd like to become a charter member of the Holy City Chapel, wouldn't you? That does not mean that either of us should quit our own

church, but it would mean that we had caught a vision of the twentieth century crusader for world unity! Somehow, I feel that God would bring a very special blessing of peace into the heart of all sincere members of the Holy City Chapel, who made this ministry to humanity possible!

A place for the healing of men and of nations! You can't heal men and nations by condemning them, is Anthony Mark Wallock's theory. You can heal humanity and nations only by feeding their spiritual hunger.

So, the Holy City in the Wichitas, and the Easter worship, will ever and ever be a place where the Christ of Bethlehem will be born anew within the hearts of those who come. The Cross of Golgotha will not be looked upon in vain, but will be set up within the souls of those who hunger for Immortality!

Nature places a beautiful seal of God's blessing upon Mt. Sheridan, where all who lift their eyes may see. In the afternoons, between two and four o'clock, the sunlight is reflected on the rocks on the side of the mountain, in such a manner that it makes a lighted cross!

"I always feel that this is a sort of a blessing on the Holy City," says the founder. "God, Himself, put it there. No human being could have."

And—Anthony Mark Wallock will always be working for the Wichita Mountain Easter Pageant . . . and his present vision of the future for the Biblical setting out in the mountains, is the Holy City ministry, through which he will serve men and nations in the healing of burdened hearts and questing souls.

"Come unto Me," will say the Christ of the Wichitas. . . . "Come unto Me" says the ministry of the Holy City.

Men and nations will come.

Men and nations will be healed.

And God will see that it is good.

COVER DESIGN BY CRAIG SHEPPARD
ENGRAVINGS BY SOUTHWESTERN ENGRAVING CO

